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THE

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Missionary Review of the World.

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THE MISSIONARY REVIEW OF THE WORLD.

VOL. XII. No. 1.—*Old Series*.——JANUARY.——VOL. II. No. 1.—*New Series*.

I.—LITERATURE OF MISSIONS.

LOOKING BACKWARD AND FORWARD.

[EDITORIAL.]

“OUR work is practically that small portion of God’s eternal work and will which is allotted to us in our little corner of space and our short minute of time.”

So spake Pasteur Monod, truly and tersely, at the late Mildmay Conference. It is an august conception of service, that, in God’s grand sphere, there is a little segment, bearing our name and the date of this present year. The youthful Victoria, when the Archbishop of Canterbury came to announce her father’s death and her own accession as Queen of Britain, begged him first of all to pray with her that she might take the throne and wear the crown only as the servant of a Higher Sovereign. But when we rightly conceive of our work, however humble, it becomes invested with a divine dignity. The rudest implement or instrument becomes a scepter, the bench of the workman or of the magistrate alike a throne, and the blouse and ermine alike a royal robe.

A twelvemonth since, this REVIEW, in its present enlarged and modified form, was, with many prayers and not without some fears, launched like a bark upon strange waters. The beginning of the new year naturally suggests a retrospect and a prospect.

Looking back, we thank God and take courage. At every step of the way we trace providential and gracious guidance and help. We undertook the work because we heard a loud call of God and saw a great need of man. A Jericho lay before us to be taken for Christ’s crown and covenant; but, between us and success rolled a stream neither narrow nor shallow. Believing that the invisible and invincible Captain of the Lord’s host was leading on, we set our foot in this Jordan and have gone over on dry ground. Every difficulty, when approached, has disappeared or been surmounted. Our subscription list has passed our most sanguine expectations. The public press has so cordially commended our work that scarce a word has found its way into print that has been controversial or even critical. Encomiums, that seemed almost extravagant, have come from the secretaries of great Missionary Boards and the editors of other missionary magazines. Letters by the hundred have reached the editors and publishers, referring to our endeavors in the kindest and most fraternal spirit; and contributions to our pages, often gratuitous, have been sent by men and women who stand in the front rank of the Church of Christ.

If we rightly read the signs of the times, it has been clearly demonstrated that just such a Review of universal missions is an imperative need of our day; and that in seeking to supply this need we were simply falling into our

place in a divine plan. With the enlarged circulation and the increased excellence for which we both hope and strive, a career of increased and increasing usefulness opens before this messenger of the churches. We therefore, without hesitation, appeal to all lovers of Christ and His cause, to give us sympathetic and prayerful aid in our endeavor to furnish and diffuse missionary intelligence and inspiration throughout the wide circle of the common Christian brotherhood.

What was said at the outset, one year ago, we now emphatically repeat, that this is with us no mere money-making scheme. Neither of us would have considered that we had any time to give to a mere business venture however promising. One of us, besides filling the onerous position of literary editor of a large publishing house, was editing *The Homiletic Review*, whose ninety-six pages a month made additional editorial work by no means a sinecure. The other was pastor of a congregation where thousands of people look to him for work in pulpit and pastorate. With such tax already upon tongue and pen, such engrossing and absorbing work as this REVIEW demands would not even have been weighed in the mere balances of worldly gain. We had neither time nor money to invest in a literary enterprise, though it might promise pecuniary rewards. But we weighed the matter in God's scales, over against higher motives and compensations. The leading of God seemed singularly obvious. A network of providences entangled us as in a golden snare. A higher destiny—a divinity—shaped our ends, and we yielded to the pressure of duty, which is always also privilege. We believed strength would be given us, and it has been given.

The impression and conviction with which this enterprise was begun have only become deeper and stronger by the year's experience, viz.: that, in respect of missions, no greater need exists than that of the *universal diffusion of information* as to the facts of past and present missionary history. To know those facts, to be informed and keep informed and fully informed, as to the march of God and His hosts in all the earth, is, in effect, to quicken the pulse of the whole Church of Christ. In missions, Love is the skillful alchemist that turns knowledge into zeal and out of intelligence distills inspiration. If we would have more prayer we must know what to pray about and pray for; if we want more money we must know what open doors God is placing before us for the investment of consecrated capital, and what wondrous results He has wrought and is working with the merchant's millions, and even the widow's mites; if we want more men and women as workers, the mind and heart and conscience of disciples must be awakened from sleep and aroused from sluggishness, by the electric touch of thrilling facts. If we want more zeal, all true zeal is "according to knowledge" and consequent upon it. If we want the spirit of holy enterprise, doing and daring for God, missions must be exhibited as the enterprise of the Church, and it must be shown that no equal or proportionate investment of men, means and money ever brought returns so ample—all of which the logic of events stands ready to prove by the most overwhelming of arguments.

In a word, we believe that, if every true disciple could be continually confronted by a fresh bulletin of news from the world-wide field and kept familiar with the movements of every assaulting column now moving against Satan's citadels, all the workmen and all the money—both the *personnel* and *material* of war—would be voluntarily furnished for prosecuting this colossal campaign!

To do our part of this work well—this is the absorbing question. To mix up the secular spirit with the Lord's work is fatal to a true and large suc-

cess; and, above all other work, missions mean and demand self-sacrifice. We could not ask a large blessing upon any plans that had in view such gross pay as silver and gold. A Review, such as we conduct, is not likely to be a money-making investment; if the necessary price of its production is met we are content, and any surplus would go to enrich its contents and cheapen its cost, and so enlarge its circulation and influence.

The time has come, moreover, for a Review of Missions that may take its place side by side with the ablest periodicals in the secular sphere. The gospel has found its way into Cæsar's household, as well as into the jailer's family and Bethany's humble home. God is now calling the wise, the mighty, the noble, to the kingdom. Merchant princes, public leaders, statesmen, journalists, philosophers, generals, judges, sages, bow at the cradle of Christ as did the Eastern seers. Kings' daughters are among the honorable women who follow the Saviour and minister to Him of their substance, and at His right hand stands more than one queen in gold of ophir. Piety is not linked with stupidity and superstition, ignorance and imbecility. Even the infidel no longer sneers at the gospel as "fit only for women, children, and small men." The thoughtful, cultured classes of society are compelled to ask whence came that wonderful religion that illustrates the survival of the fittest because fittest to survive; that amazes the evolutionist by not being evolved at all, but springing at once into maturity without development, and yet defies for eighteen centuries all improvement, either by addition or subtraction! And we are profoundly persuaded that a Review of Missions, properly conducted, will not only inform the ignorant and enlighten and educate the uncultivated, but may also command and compel the attention of the most intellectual and intelligent readers, and bring them into closer and more practical fellowship with mission work.

Such aims and objects necessitate no little outlay of brains and money and hard work. To these pages we invite first-class contributions, and we therefore offer proper compensation. Culture is a costly product in the intellectual market. The pen that is dipped in liquid gold commands gold as the wages of its work and the means of refilling its magic inkstand. Literary work brings a high price because it is bought with a large sum. We cannot ask able writers to furnish us papers gratuitously, though some of them do so, unsolicited. We began this REVIEW determined that, whether it brought us any compensation or not as editors, our contributors should be paid; and we have observed this rule, not only to the utmost limit of our resources, but beyond it.

There are some directions in which we need prompt and vigorous co-operation from the Christian public, and we ask every reader to give us aid.

1. First of all, we wish for our REVIEW a greatly *enlarged circulation*. The same cost of time and strength by which we now reach 10,000 subscribers, may as well avail for 100,000; and the larger the list of subscribers the smaller the relative cost of production, and therefore the less the price of the REVIEW. Every *pastor* ought to have a copy, and to secure its wide circulation in a congregation would double and treble the annual gifts to missions. Is there not in every church some godly man or woman who will try at least to collect enough money to supply the pastor with THE MISSIONARY REVIEW OF THE WORLD? And with how little labor might copy after copy find its way into the homes of leading families? The pastors are leaders, and missionary interest in any congregation seldom rises above their level. But we greatly desire that in every family the news from the mission field may find eager readers, if not always paying subscribers. Let every subscriber, there-

fore, take pains to see that his copy is *read* outside the limits of his own home. After it has done service in his own household, let it be sent on its rounds, visiting homes where otherwise it would not find its way, to spread information and inspire interest.

If a pastor would take the trouble to suggest to his people the raising of a club and request a suitable person to take it in charge, our circulation would be trebled among them and they would get the REVIEW at a less price. Ten subscriptions for \$15; or for 20 at \$2 each, a large missionary map of the world, which is sold for \$20 by its publishers, is given. And the map and the circulation of 20 copies of THE REVIEW for a year among his people would largely increase the interest in and the gifts to the missionary cause.

We crave help to enlarge our *free list*. We renew our appeal for a **Review Mission Fund**, by which we may furnish copies gratuitously, or at less than cost, to young men and women who are studying and preparing for work in the mission field. Whenever \$1 is sent us, we add what is necessary to pay for a free copy, and place it where it will do the most good. In this way we last year put it into the hands of several hundred volunteers.

2. Secondly, we ask aid, from any quarter, in *providing matter* for the pages of THE REVIEW; and particularly *information* from all parts of the field. Accurate and prompt reports of the Lord's work in any land we cordially welcome, and if necessary will pay for. What we *specially desire is, early and authentic reports from all the missionary societies of the world*. If the Secretaries of these many societies will see to it that we are furnished with advance sheets of their annual reports, or a copy of the report itself when issued, we will invariably publish a careful abstract of it in the REVIEW. Many have done so, and we have, including the Woman's Boards, given the past year the latest authentic statistics of some 125 societies. We have not yet attained to the scientific form of the late Mr. Wilder's reports, but we hope in time greatly to exceed them in fullness and practical worth, if not in the element of scientific arrangement. But very much depends on the co-operation of the friends of missions, in the foreign fields and in the Boards and Societies at home. Let every reader remember that, in effect, he is one of the editors and publishers of this REVIEW; these pages are at his command to improve almost without limit. Give us a larger constituency and so a wider circulation; give us contributions from the whole field, reports of all existing societies, helpful suggestions, and in general a helping hand; and, to the last limit of our ability and resources, we will make this MISSIONARY REVIEW OF THE WORLD worthy of its name, and of the cordial place already accorded to it in the hearts of thousands of readers.

Never was the whole field of missions so inviting or the harvest so promising. Never was the Church of Christ furnished with facilities so ample and abundant for the speedy and successful accomplishment of her work. Human thought and social changes move with a rapidity unknown in the lethargic ages of the past. There is a stirring of all the elements both of individual and national life; new conditions exist; new aspirations are awakened, and new developments are possible. The next decade of years will witness not only evolutions but revolutions that even now seem incredible within so short a time. The Church of Christ must push all her forces to the front, and lay a moulding hand on the plastic material of social life. The anointed tongue and the consecrated pen, the printed page and the living epistle, the Church and the school, the Christian family and the Christian home, must unite their witness to the power of the gospel in the eyes and ears of every creature.

A word by way of apology. It has caused us no little pain and mortification that, in spite of our best endeavors, a few typographical errors have marred the pages of the REVIEW hitherto. This has been owing to the fact that the printing-office which does our work has undergone, as all business establishments are liable to, frequent and radical changes during the year, resulting in more or less chaos and haste, over which we had no control. We are determined, however, that this state of things shall no longer exist.

CHRISTIAN MISSIONS AS THE ENTERPRISE OF THE CHURCH.

[EDITORIAL.—A. T. P.]

To proclaim the gospel in all the world and to every creature is, in the most emphatic sense, the one divine vocation of disciples. It is the King's business; not only as committed to us by the King Himself, and bearing the signature and seal of royal authority, but as the business which the King, first of all, Himself undertook. In all missions, the pioneer and exemplar, the inspiring leader and peerless worker, was and is our imperial Divine Captain. He compressed into one sentence His whole subjective biography: "The Son of man is come to seek and to save that which is lost." Luke likewise compressed into one sentence His whole objective history: "He went about doing good." All intelligent zeal in missions kindles its enthusiasm from the live coal brought from that celestial altar whereon the Lamb of God was offered in self-consuming devotion. The highest heroism is but a borrowed beauty; it only reflects luster from that face that shone with the supreme supernal glory of perfect unselfishness. The vindication and the inspiration of all missionary work are alike found in this: that He, the King of kings, emptied Himself of His divine attributes and divested Himself of His divine glory and consented to the limitations of a human nature and an earthly life, that He might take the form of a servant and become obedient to death, even the death of the cross.

However loosely we may use that phrase, "cross-bearing," it has one, and only one, scriptural application: "Whosoever will come after me, let him deny himself and take up his cross and follow me." Christ took up the cross. That, to Him, meant *self-sacrifice for others' salvation*; and it means that, and only that, to every follower or disciple. Life's petty annoyances and vexations, the daily trials of patience and tests of temper, may be spoken of as "our crosses," and everything that "crosses" us may be construed as a cross. But the Word of God authorizes no such breadth of application or interpretation; it knows *no plurality of crosses*; the plural form of that word is never once found in Scripture. Moreover, it is not *our* cross, but *His* cross; or ours only as it is first His. To "bear the cross" after Him is to give up ourselves to a life, or if need be a death, as He did, for the sake of saving souls. Moses anticipated such oblivious self-offering when he plead: "And now, if thou wilt, forgive their sin—; and if not, blot me, I pray

thee, out of thy book which thou hast written." The true interpretation of that sublime intercession of the great Jewish lawgiver is not found in a desperate determination to be identified with Israel even in their rejection ; but, as we conceive, Moses was offering himself as a sacrifice for the sinning people with whom God was so justly incensed : "rather than not forgive them, blot me out of thy book !" Paul, long after and with far more light upon the glory of such divine altruism, said : "I could wish that myself were accursed from Christ for my brethren." That was bearing the cross ; that was being crucified with Christ ; that entitled the great apostle of the Gentiles to say : "From henceforth let no man trouble me, for I bear in my body the marks (*στυγματα*) of the Lord Jesus."

This, then, is the business to which the King gave Himself, even unto death, and which He has entrusted to all disciples. First of all, we are to get salvation, and then to give it ; and to get it that we may give it. Every disciple is called to be a co-worker with God the Father, a co-sufferer with God the Son, a co-witness with God the Holy Ghost,* in the saving of souls. Whatever other pursuit may claim our attention and endeavor, this is the one business of every disciple's life. This is his vocation ; all other things are but avocations. This is the one and only legitimate calling deserving to "*occupy*" us "till He come." Until this truth and fact be acknowledged and felt—until this obligation and privilege become real and vivid, vital and vitalizing—there can be no adequate prosecution of the work of missions. Until then the impulse and impetus are lacking : there is no adequate motive to become a motor to our personal and ecclesiastical machinery. We are building without a base, and the whole structure is unstable.

But, on the other hand, let this *conception* of life, duty and responsibility take tenacious hold of every believer : I am called of God to bear the cross after Christ, to follow the same business which He followed—seeking and saving the lost. Then let a holy *affection*—a passion for souls—set this conception on fire with the flame of love ! And, before such a conviction, transfigured into such overpowering enthusiasm, the work of missions would advance as forest fires move, with the strides of a giant and the speed of the whirlwind, sweeping or melting all obstacles in its path, rapid and resistless as the march of God ! Such will be the *energy* of our work for God, when we rightly conceive it, and receive into our hearts the omnipotence of its appeal, and of its impulsive and propulsive and expulsive passion for souls.

But another kindred result will follow : We shall take up missions with a new spirit of *enterprise*. That word, enterprise, has come to have a fixed and definite meaning. It suggests an undertaking of importance, an arduous endeavor, with the acceptance of hazard or

* See 1 Cor. iii : 9 ; Col. i : 24 ; John xv : 26, 27.

risk. It admits difficulty as a factor in the problem and hardihood as the price of success.

Christian missions represent the most colossal undertaking ever presented to the mind of man. Here is a world lying in the lap of the evil one, and entangled in his seductive snares as Samson was in the net of Delilah's wantonness. Here are fifteen hundred millions of perishing people to be overtaken with the gospel message, if at all, within the life-time of a generation. Yet Christ says to a comparatively few disciples: "Give ye them to eat," and yet what we have seems hopelessly inadequate provision for such a vast multitude. But there is the *authority* of the King; He certainly will not command what is impossible or even impracticable. With proper organization and distribution of this multitude into companies; with our few barley loaves brought to Him to be blessed, broken and multiplied as broken; with simple faith in His power and presence, and with implicit obedience to His Word, we may not only feed all these millions, but find fragments left in abundance; for the gospel provision strangely multiplies as it is divided.

All true enterprises are earnestly prosecuted. David said to Abimelech: "The king's business requireth *haste*."* And promptness, celerity of movement, needs to be introduced into our way of doing the King's business, as a part of our loyal obedience to His command. In the book of Esther we are furnished with an example of the haste with which a royal decree may be carried out.† First the fatal word went forth at the prompting of wicked Haman—a decree of death—unto the King's lieutenants, the provincial governors and rulers, to every people after their language; a copy of the writing was published unto all people, and the posts went out, hastened by the King's commandment. Afterwards when that counter-decree of life was issued, written in the king's name and sealed with his signet, letters were dispatched by posts on horseback and riders on mules, camels and young dromedaries. There were 127 provinces to be reached; the empire of Ahasuerus stretched from the Danube and the Nile on the west to the Indus and the Ganges on the east, and from the Black Sea and the Caspian on the north to the Persian Gulf and the Indian Ocean on the south—its length nearly two thousand and its breadth nearly one thousand miles. It was on the three and twentieth day of the month Sivan that the king's scribes were called to put that decree in writing; it had to be translated into every language represented in those provinces from Ethiopia to India; it had to be promulgated with haste, and yet without one of those modern facilities which we possess. There were no printing-presses, postal unions or telegraphs; no railroads or steamships. Every copy must be transcribed by hand, and borne by mes-

* 1 Sam. xxi: 8. † Esther iii.-viii.

sengers who could move no faster than horses and mules, camels and dromedaries could carry them. And yet, through all those 127 provinces that decree was actually published upon the thirteenth day of the twelfth month Adar ! Throughout that wide domain, to every Persian subject, that message of the king was thus borne *in less than nine months !*

More than eighteen hundred and fifty years ago the King of kings issued a decree of salvation and bade His disciples bear the Word of life to every creature in all this world's vast empire. And now, after waiting with divine patience for nearly nineteen centuries, He sees *three-fourths of the human race* yet without the knowledge of the good news of grace ! It is plain without argument that the Church of Christ has never yet, in any proper sense, *attempted* to solve this practical problem. When Dr. Duff declared that as yet we have been only "playing at missions," he meant that this world-wide work has never been seriously conducted as the enterprise of the Church. We have not yet felt that the King's command is urgent and the King's business requireth haste. Were true, sound, sensible, practical business principles applied to this problem, no hindrance would be huge enough even to *delay* the prosecution of the work solemnly committed to the Church of Christ. And once more we record our solemn conviction that, with thorough organization, sanctified resolve and practical co-operation throughout the Church, the gospel may be preached as a witness, not only among all nations, but to every living creature, *within the lifetime of the present generation, or even before the present century closes.*

In affirming this conviction we do not forget the wide extent of territory yet to be covered with gospel effort. There are unoccupied provinces, absolutely without a single missionary or mission station. Kurdistan with 3,000,000 ; Afghanistan with 8,000,000 ; Anam with 30,000,000 ; Africa, north of the Equator and west of the Nile basin, with 50,000,000 more ; Thibet and Mongolia, virtually left to the dominion of the grand Lama ; Arabia, over whose whole extent floats the green flag of the False Prophet ;—these are some of the territories yet to be taken possession of in the name of Christ. A few years since Mr. Stevenson, of the China Inland Mission, went from Bhamo, in Upper Burmah, to Chungking in Chuen, China, a distance of over 1,000 miles, and for 500 miles north and south of his line of travel, only one station, Kwei-Yang, then existed ! Stanley in Africa, journeying from the Great Lakes in the east to the rapids of the Congo, found not one native Christian in 7,000 miles of travel.

Even countries nominally fields of mission labor are not *occupied*. Siam, with eight or ten millions of impressible people, whose King, Chulalongkorn, is the most intelligent and progressive ruler in Asia, and the active, generous friend and patron of the missionaries, has a few Baptists working among resident Chinese in Bangkok, and less

than a score of Presbyterians, constituting the sole working force to bring those millions to the knowledge of God ; and yet Siam has single cities with 200,000 inhabitants where there is not one mission station or even evangelist ; and such things as this are true after more than eighteen centuries of Christian history !

The wide area of unoccupied territory needs not dismay us. Africa and Asia together embrace less than 26,000,000 square miles, only about *twelve or thirteen times as much* as the Persian Empire in the days of Ahasuerus. If in those days the royal proclamation could be carried through the imperial dominions in nine months, what is to hinder our bearing the gospel message through these two continents in nine years ? With all our modern facilities and instrumentalities we could certainly cover a territory twelve times as large in a period twelve times as long !

This thought of a possible proclamation of the Word of life to every living creature *before this century closes*, we have sought to trumpet forth by tongue and pen for twenty years ; and it has never yet been shown to be either impossible or impracticable. It *can* be done ; it OUGHT to be done ; it MUST be done. We must cross this Jordan of Selfishness and roll away this reproach of neglect at the Gilgal of a new consecration. We must resolutely march around Jericho and blow the gospel trumpet. Let men deride the fewness of our missionary band, and the foolishness of preaching. Let pagan priests and heathen philosophers ridicule the credulous faith that expects to see ancient systems fall before the peal of a Jubilee trump. God's word is pledged. "Lo, I am with you alway." The Church of Christ has but to undertake this work, in the energy of the Spirit and with the enterprise of a true consecration, and wonders will follow to which even Pentecost was but a prelude and precursor. Yes, this King's business requires haste. Behind that command, "Go ye into all the world and preach the gospel to every creature," there stands the majesty of imperial *authority*. Such authority is itself urgency. He obeys not the King who does not move promptly, immediately. Celerity of movement is a necessary part of loyalty and fidelity. To move tardily at the King's command is next to open treason.

The *opportunity* calls for haste. God sets before the Church an open door, great and effectual. While the command rings in our ears, "Go ye" ! lo, silently but suddenly the iron gates of intolerance and ignorance, bigotry and superstition, swing open as of their own accord. Obstacles that for a thousand years have stood like walls of adamant quickly disappear. But what is thus *our* opportune hour is also *Satan's*, and he appreciates and improves it, if we do not. Forward into these new openings he pushes his obedient servants, with all their various agencies and instruments of destruction. He sends his emissaries to preach his anti-gospel and carry on his *crusade* of infidelity and

immorality and set up his printing-presses to scatter the literature of death. Satan never lacks earnestness or enterprise in his work.

Meanwhile, what are we doing? Trifling with the whole matter of a world's evangelization; trifling on a magnificent scale! Since our Lord on Calvary breathed His dying prayer, fifty successive generations of human beings have passed away. In this awful aggregate twenty-five times the present population of the globe have perished without the gospel; and as yet the entire Christian Church sends less than 6,000 laborers into the foreign field and spends less than \$12,000,000 a year on the world-wide work!

Never yet have we been in haste to enter even the most conspicuously open door. That word "opportunity" is full of ethical suggestiveness: *ob*, over against; *portus*, the harbor. The gospel ship lies at the very entrance of the harbor whose wide-stretching arms and open gates invite entrance, and where millions of people wait to welcome the gospel. While God's breezes blow toward the port and we have only to spread sail and speed onward, we lie at anchor as if becalmed, or move so slowly and sluggishly that the barges of the vain pleasure-seeker and the swift galleys of a piratical foe sweep past us and pre-occupy the openings. Where is the enthusiasm of the Christian Church! Where our zeal for God, our sympathy for a lost race, our loyalty to our Lord, our sense of duty and responsibility!

Moreover, behold the *King's couriers and posts*, furnished by His providence, ready to do our bidding in hastening the King's business! First, the *printing-press*, what a magnificent help to evangelization, ready to multiply copies of the Word in any tongue, at a trifling cost and with incredible speed! From a single steam-press thousands of copies may be produced every month, and tracts and religious books by the million pages. Here is a doubly useful messenger in the work of evangelization. It moves like a magic shuttle, to and fro. While it multiplies and scatters afar the message of the gospel, it spreads at home information of the work abroad. This courier of the King he never sent forth until the Dark Ages were giving place to the new dawn of the Reformation, and the Church was prepared to attend to the King's business. This courier we must use, as never hitherto, to scatter information of the King's work among disciples, as well as to scatter the leaves of the tree of life among the heathen. Information is the handmaid of evangelization. Thousands of intelligent disciples are ignorant of missions. One of the foremost philanthropists of England, to whom a copy of "The Crisis of Missions" was sent, wrote to the author: "I am sorry to confess that of the bulk of the facts which you present I have hitherto been entirely ignorant." No wonder the flame of zeal burns low when no fuel feeds its fires, and no oil fills its lamps.

Money is another of the King's couriers. Consecrated capital is not

only potent, it is well-nigh omnipotent. No marvel that Mammon is treated in the Bible as a rival god to Jehovah. Wealth suggests divine attributes—omnipotence, omnipresence, immortality, transforming energy. To have and to use money well is to multiply personal power a thousand fold, nay, to multiply one's self a thousand fold. The giver is potentially wherever his gift is. Sarah Hosmer's frugal savings educated six young men to preach the gospel in Oriental lands, and where they were she had her representatives and preached through them. A man recently died in New York City whose noble benefactions had spread so far that in not less than two hundred and fifty different places he was represented by a mission Sunday-school, a church, an asylum, a hospital, a college or seminary, or some other form of beneficence: his money made him virtually omnipresent as a benefactor. Money makes the giver also immortal. It represents not what is transient, but what is permanent. The good that men do with money lives after them; it is not interred with their bones. They who use it aright hold the lever of God, and lift a whole people to a loftier plane—multiplying themselves indefinitely and rendering themselves practically present wherever their donations are doing work in their behalf; and so even when dead their works do follow them, and they survive themselves!

If the King's business requires haste, there are ready facilities to meet the requirement. *Sanctified scholarship* is another royal courier, prepared to mount the swift steeds of modern civilization and bear the divine tidings to every nation in its own native tongue. When Christ gave His command, he addressed humble, unlettered men. Since then the gospel has found its way into Cæsar's household. Here are the princes of this world, the seers and sages, bowing at the cross. The Bible has been translated into over three hundred languages and dialects. A Christian literature has been created and may be reproduced in any known language of earth. Steam has been harnessed to the gospel chariot—nay, even lightning waits to do the Church's bidding. What are we waiting for? Twenty thousand millions of dollars lie in the coffers of the Protestant church members of Great Britain and America; 3,000 young men and women are knocking at the doors of the church asking to be sent abroad; the whole world permits and invites missionary approach; there is every preparation for such universal movement and such rapid progress as no other century ever even forecast. WHAT IS THE CHURCH OF CHRIST WAITING FOR?

The necessity and feasibility of a grand campaign for Christ, with reference to the immediate occupation of all unoccupied fields, and the immediate proclamation of the gospel to every living soul, are beyond dispute. After a wide discussion by the ablest writers upon the subject of missions, the conviction is only established that the present crisis imperatively demands that the entire forces of the Christian

Church should be enlisted and engaged in this glorious work. A spirit of consecrated enterprise must apply to this giant problem the best and soundest business principles ; a system must be devised which shall prevent waste of time, money, and men, and economize and administer all the available forces of the Church. The imperial clarion of our Lord, as with the peal of the last trump, summons all His hosts for the great crusade.

Nehemiah was a model organizer. He built up the broken walls of the Holy City, and with a small, poor remnant of the people finished the work in fifty-two days. The perfection of his organization was the secret of his success, and it embraced three grand principles : first, *division of labor*—every man at work over against his own door ; secondly, *co-operation*—all engaged in one work and operating upon one plan ; thirdly, *concentration*—all at the sound of the trumpet rallying to defend any weak and assaulted point. Put those three principles into practice in the work of foreign missions, and we may build the wall of gospel witness around the world in a few years ; we may push the advance of our missionary hosts so rapidly and systematically, that on every hill, in every valley, from equator to poles and from sea to sea, the gospel's silver trumpet shall sound.

Fifty years ago seven humble men in a shoemaker's shop in Hamburg undertook the work of evangelization on the principle of individual responsibility. In twenty years they had organized 50 churches, gathered 10,000 converts, distributed 400,000 Bibles and 8,000,000 pages of tracts, and preached the gospel to 50,000,000 of people. As they went from place to place the work grew, and new converts inspired with similar zeal became helpers, so that a population as great as that of the United States, or of the Congo Free State, heard the gospel within those twenty years. If any are distrustful of mere arithmetic as applied to the problem of missions, here is a practical proof that it is perfectly feasible so to organize the work as to reach 100,000,000 of people every year, and that, too, with only an insignificant Gideon's band. An English preacher asked some British soldiers, " If Queen Victoria were to issue a proclamation, and, placing it in the hands of her army and navy, were to say, ' Go ye into all the world and proclaim it to every creature,' how long do you think it would take to do it ? " One of these brave fellows, accustomed to obey orders without hesitation or delay and at peril of life, promptly answered, " *Well, I think we could manage it in about eighteen months.*"

There are, perhaps, in round numbers, thirty millions of Protestant church members in the world. Could each of that number somehow reach thirty-three of the unsaved, the whole thousand million would be evangelized ; and could each be brought to give one cent a day, our missionary treasuries would overflow with over one hundred millions of dollars every year. Of course we cannot depend upon enlisting in this

work all church members. Nominal Protestants include millions of mere professors, members of state churches, formalists and ritualists, and millions more who, while they profess to be disciples, are actually immoral and infidel. But let us suppose that there are *ten millions* of true disciples who can be brought into line, and who by systematic effort can be made to furnish men and money for this work, even *with this tenth part of Christendom the world may be evangelized before the twentieth century dawns.*

We are not responsible for *conversion*, but we are responsible for *contact*. We cannot compel any man to decide for Christ, but we may compel every man to decide one way or the other ; that is, we may so bring to every human being the gospel message, that the responsibility is transferred from us to him, and that we are delivered from blood-guiltiness. God will take care of the results, if we do our duty. We are to preach this gospel everywhere “for a witness”—not coldly, officially, formally, but earnestly, prayerfully, lovingly. Christian churches, schools, institutions, homes, reared in the midst of pagan communities, constitute part of this “witness” to the power of the gospel ; then, whether the gospel prove a savor of life or of death, our fidelity will not fail of its reward.

We repeat, that it is our solemn and mature conviction that before the close of this century the gospel might be brought into contact with every living soul ; for if we could so organize and utilize ten millions of disciples as that every one should be the means of reaching with the good tidings one hundred other souls, during the lifetime of this generation all the present population of the globe would be evangelized ; or, if the sublime purpose should inspire the whole Church to do this work before this century ends, each of this ten million believers has only to reach between eight and nine souls every year for the twelve years that remain.

When Sir Thomas More’s “Utopia” was first published there were some who construed the fiction as fact ; and they said, “But there is among these Utopians no mansion of gospel truth : let us go and tell them the good news !” Is it not high time that we realized that the destitute and desperate condition of a lost race is fact and not fiction ; and that, having the Bread of Life, we carry to the starving millions of earth’s population the gospel of salvation, with the promptness and holy haste which are the only fit way to attend to the King’s business ?

At the beginning of this new year, let us write on the very door-posts of our churches and houses, and on our gates, this grand motto :

THE WHOLE WORLD TO BE EVANGELIZED IN THE PRESENT
GENERATION.

“Let us go up at once and possess it ; for we are well able to overcome it.” The Earl of Shaftesbury said : “During the latter part of

these centuries it has been in the power of those who hold the truth, having means enough, having knowledge enough, and having opportunity enough, to evangelize the globe *fifty times over*." Recent testimony is given by 120 missionaries in China, representatives of twenty-one Protestant societies. They say: "We want China emancipated from the thralldom of sin *in this generation*. It is possible." Our Lord has said, "According to your faith be it unto you." The Church of God *can do it*, if she be only faithful to her great commission. This statement comes from those who are intimately acquainted with the discouragements—who know the difficulties. And now "for the sake of the Name," that name which is above every name, "the love of Christ constraining us," let us go forth. Let the sublime faith and hope of such a grand result, under divine leadership, inspire our effort. Pastors, awake! Be yourselves flaming missionaries! From the lofty altitude of your own high devotion let the stream descend that shall raise every devout hearer to a higher level. Fan the slumbering embers of a smouldering missionary zeal—heap the facts like fuel on the fires. Make the coldest congregation hot with your own burning enthusiasm. Parents, bring up your children to see the dark places of the earth and the habitations of cruelty before their eyes, as Carey's rude map confronted him on that sheet of leather in his cobbler's shop! Merchants, open your treasuries and pour out your money. Never was an altar that so consecrated the gift. Meanwhile, let the voice of prayer, as with the mingling sound of multitudinous waves, surge against the throne of God!

HENRY MARTYN.

BY JAMES M. LUDLOW, D.D., EAST ORANGE, N. J.

IN the year 1812 a lone traveler, passing through Eastern Asia Minor, died at Tokat. His dragoman even did not know his full name, but scratched something like it upon a rude slab and went his way. The grave was soon covered by the sand from a mountain stream. They who buried him thought of him only as one of the millions who every year fall into forgotten graves. But this man was missed. Though but thirty-one years of age, he had struck the chord of heroic appreciation in England and America as almost no other man had. A statesman said: "His name is the one heroic name which adorns the annals of the English Church from the days of Elizabeth to our own." His grave was sought; his body removed to a more public spot; a handsome monument reared, and inscribed with his praise in four languages. Lord Macaulay, with fine appreciation of the truly great in character coming from familiarity with the heroes of all ages, who thrills us with his lines on Horatius and Harry of Navarre, was affected to reverence by the story of this young man's life and wrote this epitaph:

“Here Martyn lies ! In manhood's early bloom
The Christian hero found a pagan tomb ;
Religion, sorrowing o'er her favorite son,
Points to the glorious trophies which he won.
Eternal trophies, not with slaughter red,
Not stained with tears by hopeless captives shed,
But trophies of the cross. For that dear name
Through every form of danger, death and shame,
Onward he journeyed to a happier shore,
Where danger, death and shame are known no more.”

Henry Martyn was born in Cornwall, England, in 1781. At sixteen he entered Cambridge University. He was intensely ambitious, and was nettled because at the early examinations he took only the second position. But at twenty he graduated as Senior Wrangler, with the first honor.

He could, however, apply his mind better than control his passionate nature. Angered one day he threw a large knife at a comrade, who dodged it, and let it stick quivering in the wall, instead of in the intended victim's heart. He was self-willed even to obstinacy and surliness to his father. No natural saint was he.

His after saintliness was not due to development, but total change, point-blank conversion. Its occasion was the death of his father, and the thought that it was now too late to ask from those cold lips forgiveness for his undutiful conduct. He could only go to God for it. But, having once come before that throne, and felt upon his soul the shadow of God's condemnation for sin, all his pride was crushed ; having felt the light of God's countenance reconciled, his soul was ever after filled with gratitude and love. From this time Martyn was another man. That strong willfulness became strong willingness, as he gave his whole being up to his Redeemer. He was ambitious still, but he had now an Over-lord, even Christ. His favorite text was “Seekest thou great things for thyself? Seek them not, saith the Lord.” So thoroughly did he belong to Christ that selfish honors no longer pleased him. When he graduated first in his class, he wrote : “I obtained my highest wishes, but was surprised to find I had grasped a shadow.” His energy was not lessened, rather intensified, by having higher appeals, those of conscience and service, added to natural desire ; and his faculties were new-fired by his communion with the Holy Spirit. Yet he was not without tremendous temptations from his old ambition. For a while he proposed to study law, “chiefly,” he says, “because I could not consent to be poor for Christ's sake.” But he did not know his newer self when he thought that way, and when the moment of decision came he turned his back upon all prospect of secular gain, and sought the ministry. He could not restrain his impulse for Christian service ; it came out in daily incidents of conduct. He once rebuked a fellow student for sinful trifling.

Speaking on the impulse, he thought he had overstepped propriety ; but the honesty of his manner gave such weight to his rebuke that it led to his friend's conversion, and in after years they labored together in the foreign mission field.

But that was not the day of missionary interest such as now fills the Church. Carey had gone to India, the first English missionary there ; and David Brainerd had laid down his life for Christ among the American Indians. Vanderkemp was in South Africa. These and a few others were then the far-scattered stars in what has now become resplendent galaxies of missionary heroes and martyrs in many lands. To conceive the idea of being a missionary showed independence, enterprise, courage, and far-sighted pioneer faith not required of those who now go out to help bring in the spoil of almost a century's campaign in pagan lands.

Martyn was in spirit alone in the world when he formed the missionary purpose, almost as much as when he lay down to die at Tokat. He loved his home ; hearts close to his seemed necessary to the existence of his warm, affectionate nature. Could he break these ties ? He was a man of most exquisite intellectual refinement, by genius a student, with a brilliant career awaiting him in a university chair, or as leader of a refined congregation. Could he give his life to the dull monotony of teaching the most degraded people the rudiments of decency and truth ? There was no glamour about the work. It was not a roseate outlook, but one of dirt and dreariness to any one ; and especially to a man physically weak, knowing that he inherited a tendency to disease that needed to be counteracted by tender living. He wrote, "This is what flesh cannot endure." There was one other obstacle, such as has determined the career of many a man. He was deeply attached to a lady of rarest worth in all that a noble man would seek in a wife. His affection was returned. But she could not accompany him to the mission field. Thus to go was to isolate himself from everything which made life worth living, looked at from the standpoint of self. Yet he said, "I will go," though he, quite naturally under the circumstances, made that great offering of himself in the very words of Christ when expiring on Calvary, and of Stephen bowing his head to martyrdom, "Lord, into Thy hands I commend my spirit." Why not ? The man then died to the world as truly as if he had mounted a funeral pyre.

In 1805 Henry Martyn sailed for India. Nine months were consumed in the journey, which took him across to South America and then back around Cape Good Hope. Much of the time was spent in hard study, mastering the Hindustani language, varied by burning fever as the fiery conflict of his thought consumed his very flesh. He tells us that the most helpful uninspired sentence he ever heard was one that he found at this time in Milner's "History of the Church";

“To believe, to suffer, and to love was the primitive state,” *i.e.*, of the early Christians. This he made the purpose of his life. At the Cape of Good Hope he went ashore. A furious war was raging between the English and Dutch for the possession of that point. Amid the horrors of the battle-field, bending over the fallen forms of English, Dutch, or Hottentot braves, he had his baptismal experience of a kind of duty such as the elegant and thronged churches of England never gave him.

Arriving in Calcutta he was felled by fever, and his weakened body became a source of discouragement overcome only by his deathless devotion. The horrid rites of widow burning and devil worship were then practiced. He said he “shivered as standing in the neighborhood of hell.” English friends urged his remaining at Calcutta, where he would meet with countrymen and could preach as much as he wished without danger, receiving a salary as army chaplain. But Martyn determined to go to the heathen beyond, to whom others would not go.

For weeks he pushed his way in a little boat up the Ganges, during the day translating Scripture into Bengalee by the aid of his boatmen, at night talking of Christ to the natives on the shore. Passing into new provinces he found new dialects to be mastered. His rare scholarly habit and genius came to his help. At Dinapore we find this in his diary of a day : “Morning in Sanscrit ; afternoon, Bahar dialect ; continued late at night writing on Parables in Bengalee. The wickedness and cruelty of wasting a moment when so many nations are waiting till I do my work.” He finds that he has use for Arabic, too, in dealing with Mohammedans, and therefore masters that tongue. Then the Persian language is studied. The man seems to have been a mingling of Max Müller and Livingstone.

Through the glaring sun he traversed the sandy plains of the Ganges hundreds of miles to Cawnpore, fainting, fevered, with a terrible disease developing in his chest. He preached steadily to the soldiers in the barracks, and at times the poor natives would gather by the thousand in front of his door to receive his alms and hear his addresses. A strange fascination went out from his person to all who came in contact with him. A fellow English Christian, speaking of Martyn’s ill health, said : “If I could make you live longer, I would give up any child I have, and myself into the bargain.”

Physical nature could not endure the strain of that intense spirit, and Martyn’s condition necessitated his return to England. But he was not quite satisfied with the correctness of his Persian translation of the New Testament, and therefore proposed to put in an intermediate journey to Persia to perfect it. Pale, emaciated, too weak to speak except in a low voice, he seemed to live only by force of soul. They beheld him “standing on the verge of another world, and ready to take his flight,” rather than about to endure another earthly journey.

His thirtieth birthday found him *en route* for Persia. In his journal he says: "I am now at the age when the Saviour of men began His ministry—when John the Baptist called a nation to repentance. Let me now think for myself and act with energy. Hitherto I have made my youth and insignificance an excuse for sloth and imbecility; now let me have a character and act for God."

After several months he reached Persia. He was prostrated by sun-stroke. Recovering sufficient strength, he penetrated the country. The thermometer in June ranged from 120 degrees to 126 degrees. He existed only by wrapping himself in heavy blankets to exclude the heat, or wet blankets to temper it. So he traversed the plains. Then over the mountains where the cold at night was piercing, but with a fire in his head, his skin dry as a cinder, his pulse almost convulsive.

Reaching Shiraz, the Persian seat of learning, he began a new translation of the Testament with the help of some intelligent Persian gentlemen. While doing this work he debated publicly with their great men, and wrote articles in reply to their chief books. Sharp arguments were sometimes interspersed with brick-bats hurled at his head. Within the year his translation was completed. He would lay it before the Persian king. To accomplish this another long journey was undertaken. To its natural hardship was added the danger to his life from the bigotry of the people, as they knew his mission to introduce a foreign religion. He one day attended a reception given by the Vizier, bringing his Bible. Vizier challenged him with "You had better say, 'God is God, and Mahomet is the prophet of God.'" Martyn replied, at the risk of losing his head, "God is God, and Jesus is the Son of God." The by-standers cried out, "What will you say when your tongue is burnt out for such blasphemy?" They would have trampled the Bible with their feet had not Martyn rescued the manuscript from the floor.

But what was the use of antagonizing the prejudices of the people? Had we simply the diary of Martyn we might only be able to say that his burning zeal would not permit him to be silent. Everywhere he went he must be talking about Christ. But there was a providence in his tongue that he knew not of. Years afterward Sir Robert Ker Porter, in journeying through Persia, was met by people who asked if he knew "the man of God," some one who had made an impression upon the people like that of a brief sojourn of an angel among them. They said "He came here in the midst of us, sat down encircled by our wise men, and made such remarks upon our Koran as cannot be answered. We want to know more about his religion and the book he left among us." At Shiraz, long after Martyn's death, there lived an accomplished Persian, Mohamed Ratem, who confessed that for years he had been secretly a Christian. He had been convinced, he said, by "a beardless youth, enfeebled by disease, who gave him a book," which had since

been his constant companion. It was a Persian New Testament, and on a blank leaf the name Henry Martyn.

Martyn probably knew nothing of his personal influence upon these people ; as little as we know the result of our lives.

But to return to our narrative. He was out of money, and would have starved but for help from a poor muleteer. Burning with fever, aching with weariness, breathing with difficulty from the progress of his disease, he reached Tabriz, where the English ambassador received him. For two months Sir Gore Ousley and his lady watched by his bedside, until temporary return of strength allowed his departure. In the meantime the ambassador himself presented the New Testament in Persian to the king, by whom it was graciously received and publicly commended ; since which it has shone as a day star of hope to Christian missions in that part of the world. England has spent millions of money and many lives of soldiers in Persia, but the work of Henry Martyn, though his face was hardly known to its people, has accomplished a thousand fold more.

His work done, the frail man started for home. Thirteen hundred miles overland must be traversed before he could reach even Constantinople. With a heartless dragoman and servant he started across burning plains, dangerous rivers, under the mighty peak of Mount Ararat, through dense forests, drenching rains and thieving villages, he rushed onward, though fainting, and always with the dread fever or chill. After a month or more of this sort of life, we find the last note in his journal, Oct. 6, 1812 : "No horses to be had, I had unexpected repose. I sat in an orchard and thought with sweet comfort and peace of my God—in solitude my company, my friend and comforter. Oh ! when shall time give place to eternity?" Ten days later he was dead. How he died no one knows, except that it was alone. There was no loving kiss of wife or sister or friend upon the chilling brow, but as they would say in the East, "God kissed him and drew out his soul."

Friends in distant India waited for the coming of one who would never come. But the story of his work floated over the lands, and with it the story of his heroism. A thrill of missionary interest went through the Church. The cause of evangelization received an impulse second to none since the early days of the English Reformation.

The story of Henry Martyn almost oppresses an ordinary Christian. His spirituality was so refined that it is difficult to even appreciate it. It was like the rare atmosphere of mountain heights, hard for some to even breathe. His courage and concentration of purpose make our lives seem so weak and disconnected--like water spilled on the ground, compared with the torrent that turns a hundred factories. He was dead at thirty-two, having awakened a nation, and some of us are twice that age and have hardly begun to do anything for the great crying

world and Him who redeemed it. We cannot follow Martyn ; we are not brave enough, nor fine enough in moral fiber to take his luster. Let us, then, more deeply appreciate the lesson now carved in four languages upon his tomb in Tokat : " May travelers of all nations, as they step aside and look at this monument, be led to honor, love and serve the God and Saviour of this devoted missionary."

MISSIONS IN THE LEVANT : THEIR PROBLEMS, METHODS AND RESULTS.

BY REV. EDWIN M. BLISS.

[Our printer marred the first article by some serious errors. On page 889, 6th line from top, for " American historian," read *Armenian Nestorian*. Again, 8th line from the bottom of same page, for " American be an American," read, an *Armenian be an Armenian*. And again, page 890, near middle of page, for " Misairyeh," read *Nusairyeh*.—Eds.]

II. THEIR METHODS.

THERE has never been a time when the methods of Christian work in every department, and especially in the foreign field, have been so sharply criticised as at the present. Not a few, looking over the vast fields covered by foreign missions, have received a sudden and startling revelation as to the amount still to be done, and have leaped to the conclusion that the reason why more has not been accomplished is that wrong methods have been used. Christianity, they say, is bound to conquer. Its equipment is of the best. The trouble is that its arms are not handled wisely. The tactics are faulty. Intelligent, helpful criticism is welcomed by no class of men more than by foreign missionaries ; but criticism based upon an examination of one phase of a many-sided problem, or gained in a hasty glance over the surface, is apt to be neither just nor helpful. The charges against foreign missions that have recently broken out show such phenomenal ignorance of the methods in actual use, at least in the Levant, as to make them of little or no value. They are best refuted by a simple statement of facts.

The one principle underlying mission work as carried on in the Levant is that the kingdom of Christ is built up on individual life and character. Its aim is not the destruction of one system in order to establish another. It is not that Islamism is to be overthrown, but Moslems are to be converted. Not that corrupt, degenerate churches are to be brought back to pristine, or even better than pristine, purity, but individual Bulgarians, Armenians, Copts, Maronites, Nestorians are to be helped to lead Christian lives. False systems will doubtless fall, corrupt churches give place to purer ones ; but that is a *result*, not an *end* in itself. The *end* is the development of individual Christian character. To this end are mission methods directed ; by this principle are they to be judged.

The question then comes : Is the development which is sought a natural, normal one, or is it abnormal, stunted, twisted out of all recognition, so that the converted Moslem, the evangelical Greek or

Jacobite becomes, not a Christian Oriental, but a something half way between Asiatic and European—a sort of religious hybrid, utterly incapable of reproduction ; so that the moment the supporting influence of the foreign funds is withdrawn the genus disappear?

The answer to this again will come best from the consideration of the methods in use. These are : Bible Distribution, Evangelistic Preaching, Church Organization, Education, Christian Literature.

BIBLE DISTRIBUTION.

Taking the position that the highest development of character is built up on a personal knowledge of the Bible, it is held to be a prime essential that the Scriptures should be in the hands of every man, woman and child ; should be not merely listened to from the pulpit, but read and studied in the home.

In the countries occupied by American missions in the Levant this fundamental work is done by the American Bible Society, and has three departments : Translation, Publication and Distribution. To the former the best of scholarship is summoned, resulting in versions unexcelled for critical accuracy and fluency of idiom. There are : the Arabic, prepared at Beyroot, but reaching to the farthest bounds of Africa and Asia ; the Turkish, Armenian and Bulgarian, at Constantinople ; the Syriac, at Oroomiah ; the Aherzijan Turkish and Ararat dialect of the Armenian, chiefly at Tiflis ; the Persian, originally the work of Henry Martyn, now revised and much improved ; the Koordish Testament, prepared by a Koordish Armenian pastor in the valley of the Euphrates. In this work America and England have joined hands, now dividing, now sharing ; each desirous of the one end—to reach every man in his own tongue with the story of the cross and the resurrection. Then comes publication. The needs of every class are carefully studied. The peasant of the Nile Valley has his Testament in type especially suited to the eyes blurred and almost blinded with opthalmia. The inquiring Bulgarian, rendered half skeptical by the statement of his priest, that the Protestants have wandered far from the venerated Slavic, has a Testament with both ancient and modern versions in parallel columns, that he may see for himself. On the shelves at the Bible House in Constantinople are the Scriptures in more than thirty languages and four hundred styles of printing and binding, that no one, whether he be officer of the Sultan's household, or villager on the mountains of Kurdistan, may say, "There is no Bible for me." Thus far the preparation. Then comes the direct work of distribution. Over one hundred colporteurs are employed by the American Bible Society, but every teacher, pastor, missionary, is an assistant. These men aim to reach every reader in every city, town, village and hamlet, with the offer of the Bible. The distribution is not, however, gratuitous. A price is set upon every book, often far below its real cost, so as to bring it within reach of the poorest, and that price is demanded and received

from all. Except in special and rare cases, not a Bible or Testament, not even a Gospel, is given away. This is not because American Christians are unwilling to give, but because, in the experience of all, free distribution of the sacred books cuts at the very roots of that self-respect and sense of the Bible's worth, without which there can be no strong Christian character developed. It is also never forced upon the attention of any. Cordially, earnestly, kindly, is it offered; but he who takes it must do so of his own free will, under no external pressure. Undoubtedly such pressure might be used as to greatly increase the sales. Sometimes it has been used, but always with loss rather than gain.

A half century of experience has shown that, as a rule, in the Levant, the best results are reached from planting the Bible in individual hearts, rather than by sowing it broadcast.

EVANGELISTIC PREACHING.

Sometimes preceding the colporteur, sometimes accompanying, sometimes following him, always in heartiest sympathy with him, is the preacher. Now Methodist, now Presbyterian, again Congregationalist, or sturdy descendant of the Scotch Covenanter, with various names, but one heart; differing uniforms, but one flag. His one purpose to show the Bible as a rule of faith, but still more a guide in life. Hence, he seeks to understand and sympathize with the life about him. This was the hardest task of the missionary when he himself was the only preacher in the early days of the work. It is no easy thing to enter into the life of a strange people, get accustomed to new habits of thought and language, learn to put old truths in new lights, and none realize it so keenly as those who have tried it. One principle has been constantly made clearer. A man, to have genuine, lasting power with men, must be himself. Just so far as an American, in dealing with Turk or Arab, Greek or Jacobite, ceases to be an American, and becomes an Oriental, just so far he loses his power to convince, persuade, help. This is not matter of theory only, but of experience. Over and over again has the effort been made to accord the daily life of the missionary to that of the people among whom he labors, and it has ever been demonstrated to be not only impracticable, but unwise. The missionary must remain a missionary. However deep and strong his sympathy with the people, he not only cannot, but he ought not to become one of them. His best power for good depends upon his preserving his own individuality, and that must be national as well as personal. With the growth of the work the physical impossibility of the missionary's reaching all who sought to learn became increasingly apparent. Thus has arisen a great body of native preachers—men drawn from every class and walk in life—who, gathering from personal contact with the missionary the influence of his life and thought, assimilating it to their own national character, go forth to the thousands of their fellow-countrymen, and with them are devel-

oping a Christianity which is far more natural, and will prove far more permanent, than could be the case were the missionary the sole bearer of the gospel message. Of not less importance is the method adopted by these preachers. Its principle is entirely in accord with that underlying the work of Bible Distribution. It is not polemical. There are times when denunciation is needed, and then they do not fear to expose fearlessly the deceit and fraud by which ecclesiastical powers would blind the eyes of an ignorant people, and hold them in subservience to their own ends. This, however, is the exception, not the rule. The Moslem, drawn by curiosity or interest to attend an evangelical service, will not turn away repelled by what are to him harsh attacks upon the faith in which he has been nurtured. The Armenian or Copt will hear no harangue against those who have hidden from him the Word of Life and held him fast in bonds woven in the cells of monk and anchorite. It is the want and duty of every day life, the consciousness of sin, the need of forgiveness and help, alone possible through a Redeemer; the hope of a blessed immortality. These are the topics of the preacher, by the earnest personal presentation of which he seeks to emphasize men's personal relations to God, develop the sense of personal responsibility, and secure the growth of personal character.

CHURCH ORGANIZATION.

The adoption of this as a distinct method of missionary work in the Levant, except in regard to the Moslem converts, was not a part of the original plan of missions, and is not now pressed to the forefront. The aim has been, so far as members of the Oriental churches were concerned, to help them to a Christian life, whatever their church connection might be. As a matter of fact, those who were thus influenced were unwilling to remain in the old communions, and the priesthood were unwilling that they should, using the sharpest means of excommunication to drive them out. The formation of evangelical churches became thus a necessity, and has proved a most valuable method, not only of stimulating individual Christian life among their members, but of illustrating the broader relations that the Christian must sustain to the community and nation.

Under Moslem rule, church and civil life are identical. He who leaves his church leaves his nation, and heresy is treason. How to overcome this, and show that national life is properly independent of religious rites and ceremonies, has been a great problem, and the evangelical church organizations, by keeping distinctly aloof from political entanglements, have sought to show the true position of the Christian as a citizen. The formation of evangelical churches has served also as a method for developing that self-reliance which is essential to the permanence of the work commenced by the missionary and carried on by the native preacher. It has been the constant effort of

the missionaries to throw upon these churches, as rapidly as possible, the whole responsibility of self-management and growth. Recognizing that mistakes are less dangerous than stagnation, they have left to them large liberty of organization, of creed and of worship, seeking not to bind, but to develop by influence rather than authority. Realizing, too, that self-support is an indispensable element of growth, they have aimed at such gradual withdrawal of foreign aid as would strengthen, without bringing too heavy a burden upon communities already overtaxed.

EDUCATION.

Over this method of missionary work there has been very earnest discussion in every land. With little or no difference of opinion as to the necessity of some instruction, there has been a wide divergence of views in regard to the degree or amount of education that legitimately comes within the scope of a missionary society. The missionaries to the Levant found absolutely no system of education, even the most rudimentary. What instruction there was was in the hands of the priesthood, and so warped by priestly craft as to be almost useless for the development of Christian character. The Christian teacher became thus the indispensable coadjutor of the preacher and colporteur. At first his work was simple. But with community growth developed community needs. The teacher himself had to be taught. An effort was made to confine this broader instruction to those who were themselves to go forth as instructors and leaders. The advantage, the necessity even, of the same opportunities for the people were realized to the full. It was a question not of what was wanted, but of what was possible. Mission funds and mission strength, being limited, must be concentrated upon the special objects to which they were devoted—the development of Christian life. The necessity of community self-support in order to self-development also entered into the consideration of the question. The result has been that the missions provide free schools only for the most primary education and the training of preachers and teachers, and these are free only when absolutely necessary. Just as fast as possible the whole care and support of the lower grades of general schools are placed upon the community. Grants in aid of money, assistance in superintendence and counsel, are given cautiously, though not grudgingly. With regard to the higher education, the position that has been taken in general is that the running expenses must be met by the pupils. The missions may assist by giving the time and labor of missionaries to the schools, but there must be such charges for tuition as may be reasonably expected to meet the actual expense of each scholar, apart from the salaries of the teachers. For collegiate education the Mission Boards assume no responsibility, except that in certain cases the American professors are enrolled among their missionaries, and occasional grants are made in consideration of the relief that these colleges give to the Boards in the training of a

native ministry. The general support comes from tuition and endowments secured abroad.

There are thus four classes of what may fairly be called mission schools. 1. Those supported chiefly or entirely by the Mission Boards, for the specific purpose of religious training. 2. Those supported and controlled entirely by the native communities, for the general purposes of Christian education among the common people. 3. Schools of a higher grade, under the care of the Mission Boards, with such charges for tuition as are calculated to meet the general expenses. 4. Colleges, independent of the Boards, yet in heartiest sympathy with them, working together to the one great end of building up Christian nations.

CHRISTIAN LITERATURE.

There are four lines in which foreign missions seek to meet the constantly growing needs of minds stimulated to activity by the opening up of new truths through the methods already spoken of. These are the preparation of text-books for use in schools, of books for distinctive religious instruction, general information and periodical literature. The text-books are based upon the latest advances in the science of education, and are a means not only of instruction to those pupils in the regular schools, but a revelation to the old communities of the wide sweep of a truly Christian science. In the commentaries and books of devotion are met the questions that for centuries have stirred the intense thought and speculation of the East, mellowed and attuned to the duty of everyday life by the practical common sense of the West. The department of general literature has not been developed as all would desire, simply because it is impossible to do everything that it would be well to do. The lack here is met in a degree by the periodical literature, chiefly in the form of weekly newspapers, that bring the newly formed growing churches and communities into contact with the activity and life of America and Europe. Steadily avoiding complications with political or religious strifes, aiming to bring forward that which is noblest and best in life everywhere, these form a most valuable means of reaching multitudes who would stand aloof from colporteur, preacher or teacher, and serve as a bulwark against the rush of infidel publications that are to many the sole representations of the advanced intellectual life of the day.

This is but a brief sketch of the Methods by which missionaries seek to lay the sure foundations of Christian life in the Levant. As a sketch it is by no means complete. There are many lines of action unmentioned. Each mission has to a degree its own methods, adapted to its own special needs, in accordance with its own habit of thought and life. In these general lines of action, however, all agree. Upon this principle all stand, that a permanent Christian church is built up on individual Christian lives, that such lives are developed only by

individual personal influence. This work is slow work, but all foundation building is slow. It may be that some changes of method would be wise. If so, none will welcome advice and help more gladly than those who represent the churches of America on the foreign field. The tree is known by its fruits; methods by their results. The results achieved through these methods by Foreign Missions in the Levant will form the subject of another paper.

ENGLAND AND FOREIGN MISSIONS.

BY THE REV. JAMES JOHNSTON, F. S. S., ENGLAND.

THE ARCHBISHOP OF YORK ON FOREIGN MISSIONS.

At the annual meeting of the York Auxiliary of the Society for the Propagation of the Gospel on October 29th, the Archbishop delivered a rousing speech. He remarked that there must be something significant in the great gathering of bishops at the Lambeth Conference, and in the fact that, whereas in 1878 they mustered 100, in 1888 they mustered 145. The only wonder to him was that having in their midst such an undeniable evidence of the progress of missions they should have heard such a quantity of stuff talked about them—and, for his own part, he was quite sick of it. He could not follow the parts of the discussion into a debtor and creditor account of the amount of converts they had bought with their money, and he thought they had better forget it as soon as possible. They were in a sense obliged to those who had put them on their defense; but they could not avoid a certain measure of contempt for the turn the discussion had taken. What did the increase in the bishops from 100 to 145 mean? It was not a mere numerical augmentation. A diocese meant not only a bishop but an organization—a complete body of clergy requiring church government; and a diocese was never made before it was wanted, as far as he was aware. He thought it was quite absurd to talk about the failure of missions and the mismanagement of missions. Failures there would be. Mismanagement! There was mismanagement sometimes at home, and he did not see why the colonies and foreign parts were to be exempted from it. But, allowing for all that, there was a great and mighty progress for which they had done very little; and if they had been punished for their neglect a century ago they would hardly have had much cause to complain of the chastening hand that sent that punishment. Why, since the Reformation down to the latter half of the last century, they might say that nothing at all was done for missions. A nation that for a couple of centuries neglected its duty had no right to complain, because when it did only a very little certain fruits were bestowed upon it, and those fruits not little, like the gifts, but great, like the love of God which sent them. They might all of them take courage. The subject of those objections had now been thoroughly considered, and it had done

no harm ; quite the contrary, in his opinion. For good, or for less good, they could not possibly neglect missions. They confessed themselves infidel when they did so. As long as they believed the truth of the love of God they must tell other people of it—that from the nature of the case, unless they hated their brother. Therefore it was useless for them at that time of day to be haggling about the exact products of missions. Whether they had gained an abundance of fruit or not, they ought to be up and doing. It was an undeniable fact that the fruits during the past twenty years had been far beyond those given them before that time.

THE BAPTIST UNION MISSIONS IN INDIA.

At the autumnal meetings held in Huddersfield early in October, Mr. John Barron, M. P., presided. After speaking of the necessity of increased missionary effort, he said that India was the first field of Baptist missionary enterprise, and they never could forget that God had honored them in that country beyond the most sanguine expectation of those who first entered on the work. Carey, in his labor of evangelization, met with discouragements not less trying than those which were met with by their missionaries in the present day who were laboring in new countries. He fought against great difficulties and amidst great trials, but God blessed his efforts and enabled him and those who labored with him to do a work in India, in connection not only with religious teaching but of educational work, the influence and power of which were felt far and wide throughout that great country of India. In India the English people had great responsibilities, and he was sorry to say that as far as Parliament was concerned that responsibility was neither fully recognized nor wholly met. If it were not for the permeating influence of Christian life in India—if India were left alone to the Government of this country—he feared that our position in India would not be nearly so secure as it was at the present day. India was at the present time open to influences of good and evil, and upon what the churches in this country did in promoting missionary work in India depended the future of India and the relation of that empire to this country.

The Rev. A. McKenna, dealing with the work that had been done in India, acknowledged the great assistance which had been rendered to missionaries in India by the civil and military authorities, who were the finest body of men in the world. There was not a single man who was not in favor of progress.

The Rev. Bower Jones, of Bengal, said he had been appalled at the darkness in which India had for ages been plunged. During eighteen centuries but little had been done. There was a population of two hundred and fifty millions in that empire, but no more than half a million have embraced the cause of Christ. The gospel had, however, fairly commenced its work of emancipation, and had lighted up

the harems and zenanas. The condition of women in India was being improved, and there was less opposition to the propagation of the gospel.

COMMANDER CAMERON ON THE LIQUOR TRAFFIC IN AFRICA.

At the Canterbury Diocesan Conference, held on October 10th, the gallant traveler gave a stirring history of the ruinous effects of the drink traffic upon the native races in Africa. The four great evils of that county were, he said, slavery, gin, gunpowder and land-grabbing. The Africans, as a rule, were strongly addicted to a liking for strong drink, but he had never seen any illness or *delirium tremens* arising from excessive drinking in the interior. A large proportion of the cargoes of ships trading on the west coast consisted of large red boxes from Hamburg full of liquor known as gin, but containing some vile chemical material. In the English colonies or Protectorates on the west coast the revenue chiefly consisted of excise and licensing duties, and it appeared to him that any one who could pay for it could obtain a license. Thebeens abounded in the gold-digging districts, and in some of the smaller districts they actually forced native teachers, sent out with the good intention of teaching people, to give way to the ruling vice, and not only to drink the gin themselves, but to trade in it. At the Cape itself "Cape smoke and the contents of the Hamburg steamers" were taking the heart out of the best native races, and on the east coast a large portion of the trade was in drink. Slavery, during the last few years, had been worse than ever before—whole districts being devastated—while at one camp of Tippoo Tib, no fewer than fifty right arms had been seen nailed up, and his men were amusing themselves by shooting the slaves, who were afterwards cut up to feed the cannibals in the train of slave dealers. The loss of life in this trade was calculated at two millions a year. When traveling in Africa he himself opened up many routes which slave dealers had taken advantage of. He hoped to be able to do something to repair the mischief, and if he could not get his idea carried out he might adopt the suggestion of Gordon, and form a colony at Lake Nyanza to fight against slavery.

THE MIRACLES OF MISSIONS.—NO. IX.

[EDITORIAL.—A. T. P.]

SIGNS OF THE SUPERNATURAL IN THE GENERAL WORK.

THE Resurrection of our Lord was established "by many infallible proofs." Not less unmistakable and unanswerable are the evidences of the coming of the Holy Ghost and of the presence of a supernatural providence in human history. Most of all may we see God's hand in missions.

Thus far we have sought to illustrate and exemplify this great truth in specific cases and on special fields. It may be well, however, to take

a wider glance and get a glimpse of His presence and presidence in the whole field and work of missions ; and more especially as during this month our eyes are turned, not to any one land or form of false faith, but sweep round the entire circle of the continents.

When science, as nature's interpreter, would show us her greatest wonders, she points to the crystal and the cell ; one the mystery of inorganic symmetry, the other the miracle of organic life. When God would reveal to us the signs of His own handiwork, and prove to us that through all the ages His unceasing purpose runs, He points us to the mystery of a symmetrical and crystalline historic unity and harmony which no human foresight could have planned and no human skill have wrought out ; and then He points us to holy lives which combine the beauty of the crystal with the living energy of the cell ; which shine not with a cold, imprisoned luster, but with the radiance of a living light.

Dionysius of Halicarnassus said : " History is philosophy teaching by examples." The Christian believer mounts higher and declares that history is God, teaching by His providence and grace. Nature does not bear marks of a designing mind and hand as clearly as human history, and pre-eminently the history of missionary enterprise reveals the plan and presence of an infinite God. No man with eyes open, and mind open to conviction, can long resist this evidence. The history of missions not only reveals miracles, it is itself a miracle. It is a demonstration and an illustration at the same time that, high above and far behind all human actors on the stage, is a divine director and controller. He shifts the changing scenery to suit every new act in the drama of the ages ; and he shifts the positions, yea, and the persons of the actors, too. When He wills, when His work demands it, and His time has fully come, they enter and take up their part ; and, as surely, when He wills it and His time has fully come, they leave the stage and give place to others. " God buries His workmen but He carries on His work," is one of the sayings of John Wesley, carved on his monument in England's great Abbey. But it is not less true that He raises up a Pharaoh and Cyrus and girds those who have not known Him, to show forth His power in them, and in spite of them carry on His eternal covenant purpose.

Those who have read that fascinating story of " Life Among the Turks," by Dr. Cyrus Hamlin, will remember one of the myriad instances of the providential limitation of human power and tyranny. At a critical point in the history of Turkish missions, the Sultan Mahmûd suddenly startled the whole empire by an order for the expulsion of the missionaries. The news fell like a thunderbolt unheralded by the lightning flash. The order was so imperious and arbitrary, and Mahmûd was so unreasonable and implacable, that even Mr. Brown, the Secretary of the American Legation, and Commodore Porter gave

over the case as hopeless. Commodore Porter prepared a dispatch to the Sublime Porte, acquiescing on behalf of the missionaries, for whom he could not venture to interpose. Just then, on the first of July, 1839, *the Sultan himself died*, at the very hour when the missionaries were waiting in suspense for the execution of the order ! And at the same time his entire fleet was betrayed into the hands of the Pasha of Egypt, and the Ottoman army of 80,000 men was almost annihilated. Well may Dr. Hamlin exclaim : “ A startling series of events that struck every heart with dismay ” ! Man proposes, but God disposes. A higher plan swallows up the lower, as Aaron’s rod swallowed all the rest. Dr. Goodell had, in the very midnight of that trial hour, and before there was the first hint of a dawn, said in his own peculiar way : “ *The great Sultan of the universe can change all this,* ” and lo ! it was done. “ God blew, and they were scattered. ” The work of the missions was resumed with new courage ; the exiles came back, and the execution of Mahmûd’s order of expulsion was never again referred to. The silence of the grave fell on the Sultan and his tyrannical decree alike. A higher hand was holding the invisible scepter.

And this is what we mean by the supernatural factor in missionary history. It may not manifest itself in any two cases in precisely the same way. Evil may at times be prevented, and at other times permitted and overruled. But the *overrule* is there.

“ Careless seems the great Avenger ; history’s pages but record
One death grapple in the darkness ’twixt old systems and the world.
Truth forever on the scaffold, Wrong forever on the throne ;
Yet that scaffold sways the future ; and, behind the dim unknown,
Standeth God, amid the shadow, keeping watch above His own. ”

It would be impracticable within the necessary limits of this article to illustrate fully this general supervision of missions by an Almighty Wisdom and Power ; but it is to the mind of the writer a fact so vivid as to be well-nigh visible ; and a few examples of this divine interposition will suffice for the present purpose of this paper.

1. The removal of obstacles and the opening doors of access to the nations.
2. The sudden and unaccountable subsidence of barriers at critical periods and points.
3. The raising up of men and women previously prepared for work, as obviously prepared for them.
4. The theology of inventions—a divine plan in the development of the race and of human discovery.
5. The direct transformation of individual character and of entire communities.
6. The indirect results in the modifications of existing evils and the elevation of the entire social level.
7. The obvious overruling of human mistakes and failures, and even of bitter hostility and persecution.

8. The supernatural ordering of human lives, and the limitations of them when God's purpose is accomplished.

9. The evidences of a divine strategy extending through the ages and embracing the whole world.

10. The turning of the crises of the kingdom in answer to prayer, and in a marked order of development.

11. The development of new agencies, organizations and instrumentalities at the precise hour of need.

12. The prophetic element in all these divine plans, making these developments not an evolution but a revolution.

Such are a few of these signs of the supernatural mind and hand in the history of missions. Let us briefly advert to some of them.

1. The progress of missions would have been impossible without the intervention of a higher power. When, a century ago, the Church as a body took up the work of evangelizing the world, ten great obstacles stood in her way, to human view insurmountable. They may be classed under four heads: obstacles to approach, obstacles to intercourse, obstacles to impression, obstacles to action.

The world seemed locked against the Church, and the Church seemed indifferent to the condition of the world. Converts were punished with death; missionaries were martyrs; woman was shut up in harems; some races seemed too high, others too low, to be reached by the gospel. Now all these obstacles are down. Who has done it?

2. Barriers have sometimes gone down as though a continent had sunk to let the sea overflow the land. Hawaii had burned her idols while the *Thaddeus* was crossing the deep with the first band of missionaries. Japan was undergoing a civil revolution while Commodore Perry was casting anchor in the harbor of Yeddo. Over and over again the missionaries have gone expecting to find gigantic barriers confronting them and have found only prostrate walls. Who has done it?

3. Men and women have been prepared for the work and the work for them when no human foresight could have shaped either for the other. Who fitted William Goodell to begin in 1831 that wonderful work in Constantinople which at that very time needed just such a pioneer! Who but God knew that in 1877 a famine would overspread Southern India, and that a civil engineer would be needed to complete that canal, and so give the starving thousands work; and that the engineer must be a Christian missionary who would teach the workmen of Jesus? and who was it raised up Mr. Clough to go there long before he knew why he was a civil engineer and felt so strangely drawn to that very station at Ongole? Who was it fitted the peg to the hole when he set Eli Smith in Syria, Robert Morrison in China, Fidelia Fisk in Oroomiah, Lindley among the Zulus, Moffat among the Boers, Duncan among the Indians of British Columbia, and Hunter Corbett among the simple converts of Chefoo? Can all history show

a more marked adaptation of the man and the place and the hour, than Robert W. McAll and Belleville and 1872, when the French nation was reacting from clericalism and imperialism and formalism, and yearning for a simple, positive, primitive gospel? Who did all this?

4. Look at the theology of inventions. How came the mariners compass, steam as a motor, the printing-press, and all subsequent similar inventions and discoveries, to be withheld from the race until theology, anthropology and soteriology had fought their battles, and sociology was coming to the front; and until the Church of the Reformation was preparing to give the Bible to every people and the press was indispensable; and to carry the gospel to earth's limits, and the compass and steam were needful? Nay, who withheld this continent from unveiling until the pilgrims were ready to settle New England!

5. Passing by for the present many other points already briefly stated, and emphasized in previous articles, behold the crises of the kingdom turned in answer to prayer. Time was when the Church itself was asleep. And such men as Gutzlaff and Carey and Jonathan Edwards laid siege to the throne of grace and the Church woke, and missions began on a world-wide scale. Then doors seemed shut and a few consecrated men and women prayed, and within ten years the openings defied occupation—they were so many. Then there was need of men and money. Prayer again turned the crisis. Gifts that for amount were never before equalled began to be consecrated, and an unparalleled number of young men and young women began to offer themselves. The women began to organize till their Boards cover the Christian Church with their network; and the Y. M. C. A. and its kindred organizations multiplied from one in 1844 to 3,800 in 1888. And now signs appear above the horizon of a period of general missionary intelligence and activity more marked than any during the last eighteen centuries. These are but a minute fraction—a fragment from the vast aggregate of testimony that the work of missions is the work of God, and the march of missions the march of God.

It will be yet three years before we reach the year which marks the complete century since the Warwick Association made the first Monday of each month a "Monthly Concert" of prayer for the world's evangelization, and that first Foreign Missionary Society sent out William Carey to India. The Church might have compassed the world already had the faith of disciples been equal to the grandeur of God's promises. But, nevertheless, God has led, ruled, moved, swayed all through this century. He has shown His Word to be all-powerful, and His Spirit all-subduing, and His Providence all-controlling. The whole history has been His story; full of mystery because full of a mysterious God; full of power because full of an omnipotent God. This needs no argument; it needs only an open eye and an obedient heart. To our own conception it is the supreme charm of missions and the supreme argument for missions. It invests the work with an awful dignity!

MESSRS. TAYLOR AND RADCLIFFE'S MISSION CAMPAIGN IN AMERICA.

BY REGINALD RADCLIFFE, ESQ., ENGLAND.

DEAR EDITORS: Many of your readers doubtless know something of the China Inland Mission that has its headquarters in London. It was founded about twenty years ago by the Rev. J. Hudson Taylor, and he is now its Director, with a Council in London, and a Council of experienced missionaries in China. Mr. Taylor had previously been engaged as a missionary in China; sickness required him to return to England, and for a few years he was engaged in London by the British and Foreign Bible Society in translating, in conjunction with an Episcopal clergyman. While so occupied, a map of China was on view, and so he got a more comprehensive view of the vast needs of the interior of that mighty country than when engaged in China doing his own little personal work. This was so burdened upon his heart that he went round to the different missionary boards in London, endeavoring to get some one of them to take up the vast interior of China; but he did not succeed. Thus was he constrained, in fact, after much trembling and much prayer, almost forced to originate the China Inland Mission. From the first he determined, in order not to interfere and not to have the appearance of interfering with the other missionary boards,

1. That this new society should have no collections made for money at any of its meetings.

2. No collection books.

3. No one to be applied to for money for the Mission.

4. That the agents should be taken from different denominations, so that the mission should be unsectarian.

God has prospered the little mission greatly; no difficulties from different denominations working happily in one great mission field have ever arisen.

About three years since, the remarkable band of seven young men of the Cambridge University going out stirred the hearts of our young people, especially, as one of the band, Mr. Charles Studd, was a famous cricketer, and another, Mr. Stanley Smith, was the stroke oar of the Cambridge Eight, to row against Oxford, whilst another was a young cavalry officer, who, in answer to the question, "Why are you going out?" replied, "I read 'If ye love me, keep my commandments;' I love Christ and so I am going."

Some time after this Mr. Taylor was with a gathering of his missionary friends in China—they were giving a day to fasting and prayer, the next day to deliberation and examination of the wants of their enormous field, the third day to fasting and prayer, then the next day to deliberation and examination, and so on for several days. They were also agreed that they would not override a minority by a majority; but though it might take much more time, prefer waiting till they were all of one accord.

Well, one thing they were of one accord upon was that they could make accommodation to receive, in addition to their then number of about 190, 100 extra missionaries, and that there were ample openings for them. So they asked the Lord of the harvest for these 100, and that they should be dispatched within a year, and that money to dispatch them should be sent in; for the mission as usual had none. There and then the assurance of faith was given that these requests were answered. Accordingly, within the year about 600 volunteers applied, and out of these 102 were selected and dispatched, and all the money needed was sent in without solicitation, except soliciting their Heavenly Father. It will be seen what a needful part was the money

when it is stated that this mission will not go into debt to the extent of a single dollar.

Now, some little time after this a young American layman, Mr. H. W. Frost, came over to London and took up his lodging close to the headquarters of the mission that he might learn its workings minutely. He tried to persuade Mr. Hudson Taylor to visit America. But Mr. Taylor, full of his heavy work at headquarters and traveling over Britain and over China, hesitated to consent. But this young American could not be shaken off, and he and Mr. Taylor got on their knees for guidance, and thereafter Mr. Moody invited Mr. Taylor to his Conference at Northfield. Mr. Taylor then yielded to the solicitations of this young friend.

Having myself worked much together with Mr. Taylor in Britain he asked me to accompany him, and it was resolved that my wife and I should go, as well as Mr. Taylor's secretary, and his son, Mr. Howard Taylor, as also Mr. George Studd, brother of the Mr. Charles Studd already mentioned, and also brother of Mr. K. Studd of London, who, about a year previously, went through a number of the American universities. At this same time Mr. Wishard of the Y. M. C. A. came over to England and induced several Cambridge undergraduates to cross the Atlantic to attend Mr. Moody's Conference.

It would be hard for me just at this point to withhold recording with a grateful heart the very refreshing hospitality my wife and I have received from so many kind hosts and hostesses, both in the States and in Canada. If my friend, Mr. Hudson Taylor, were beside me instead of being in another steamer on another ocean, I am sure most warmly would he join me. Indeed, it was his own suggestion, days before we had to part, that we should both have put our signatures to a joint letter, but the rush was so great the last few days that it was not practicable, yet the work seemed only commenced. But if we should never see your land again, we have formed friendships that are not likely ever to be forgotten.

The welcome afforded to Mr. Hudson Taylor, both in the United States and in Canada, by ministers, Young Men's Christian Associations, and private Christians, and the reception given to his novel and startling, but simple, childlike statements, have, indeed, been so gratifying as to make himself and his praying friends devoutly thankful—you may be sure that his praying friends are very many, scattered over the world. In fact, it is a great feature that at the London headquarters a crowded prayer-meeting is held from four to six every Saturday afternoon, where, by a large map and long pointer, each mission is pointed out and every missionary prayed for by name.

After leaving Mr. Moody's Convention at Northfield, from which two or three volunteered and were accepted for China by Mr. Taylor, an early place visited was a Bible Reading Convention at Niagara. Here there was a glorious response—ample scope was given for Mr. Taylor and another to plead for the heathen, and after he had left, Mr. R. P. Wilder arrived and spoke on the same subject. In conclusion, Mr. H. W. Frost had to write, telling Mr. Taylor that sufficient money had been given to support six missionaries to his China Inland Mission. The money having thus been provided unasked, volunteers were prayed for to consume it. It was soon found that the same Father could supply laborers as easily as he had supplied the money.

Laborers sprang up like willows by the water-courses—both men and women—especially in Canada, and not very distant from the region in which

the Niagara Convention had been held. After careful consideration twenty were accepted by Mr. Taylor as associates of the China Inland Mission. Thirteen of these were ready to depart from Toronto. Mr. Taylor met with them and gave minute instructions, having arranged with Rev. Dr. Parsons of the Presbyterian Church of John Knox, in Toronto, for themselves and their friends partaking of the Lord's Supper at nine in the evening, before their train left at eleven for Vancouver and China. Mr. Taylor could not be present with us, as he had still to give one day to Montreal, overtaking this band on the track for Vancouver. A sister from Mr. Moody's school had also to overtake the train, making the volunteers to sail across the Pacific with Mr. Taylor fourteen. After receiving the Lord's Supper there was an impressive scene at the depot, a great crowd singing hymns outside the cars and inside the cars, tender partings; whilst outside simultaneous prayer for the departing ones and for those to follow the crowd—chiefly young men—repeating the petitions together, sentence by sentence. Thus at 11 P.M. the train slowly swept away for the China steamer to be met at Vancouver.

Besides these fourteen gone, and the six more accepted, one of whom is a Y. M. C. A. secretary, I have since received distinct intimation of 46 more that I believe are wishing to follow. There is little money to tempt any one, viz., only about \$250 a year for a sister, and about \$50 more for a brother on account of his having to travel and live in inns more than a sister. The dressing, too, in Chinese costume cannot be a great inducement. This is not much to tempt an American or a Canadian. Yet I shall not be surprised if ere long fully 100, including the twenty already fixed, soon follow those gone before.

Are not such men and women the best, the greatest friends, of the home churches? Can they go to real war without rousing their friends left at home to fight at home as they have never done before? Can they go without stirring up a far deeper interest in the American and Canadian Missionary Boards, not only for China, but also for India, for Africa, for the continent of America, etc.? Let them ever remember what noble missionaries these Boards have sent out, from Judson downwards, and what noble ones—perhaps not much heard of—they have now in the field. I have myself enjoyed their co-operation in Europe.

If we older men will not lead, O, for the sake of Christ's dying wish, let these young ones lead *us*! Or else, are not we older ones in flagrant disobedience? and I for one do not see how our churches in Britain may not sink lower and lower. Do speak out and show them that Christ has laid the responsibility on every converted soul to give the gospel to the heathen, and that we laymen cannot shift the responsibility off our shoulders upon the shoulders of ministers, or upon the shoulders of university men. Let us gladly accept settled ministers, who will lay down their charges. A vicar at Leeds, just before we left for America, laid down his charge in order to go out with the China Inland Mission. But for every such cultured man, and for every finished and cultured undergraduate, do we not need at least twenty men, who, like Spurgeon, Moody, or Carey, have never seen the inside of a college, provided only they have the needed gifts, are already experienced in winning souls, are wholly surrendered to Christ as their king, and are full of the Holy Ghost?

THE Gustavus Adolphus Society of Germany, which aims specially to establish Protestant churches in Roman Catholic countries, during the last fifty-six years, has erected 1,398 churches and 691 school buildings. It reports immediate need of 314 more church buildings.

BRITISH OPIUM IN CHINA.

BY G. L. MASON, AMERICAN BAPTIST MISSION, HUCHOW, CHINA.

BRITISH Christians lead the world in beneficence. Their home charities are multiform, their foreign missions are everywhere. But the British Government, for the sake of revenue in India, persists in a course against a weaker nation which Canon Wilberforce pronounces "simply dastardly from beginning to end." John Bright and many other distinguished men express the same view. Christian opinion in China is fairly represented by a conservative Englishman, Archdeacon Monle of Shanghai, who says: "British authorities in India, fully knowing the attitude of the Chinese Government, deliberately engaged in the preparation of opium for China, with only two years intermission, continuously for sixty years." Americans, too, blush at sight of the Chinese caricature of an Englishman with a whiskey bottle in one hand and an opium ball in the other. In many ways so closely linked to Great Britain, and especially so in evangelization, it behooves American Christians also to know the facts and to labor and pray for the removal of this tremendous hindrance to missions and to honorable commerce and international good-will—a professed Christian government engaging in a trade which is a blighting curse to millions.

Since many may not have access to information, the following outline of events has been compiled, from personal study of the Chinese maritime customs' reports, from files of the *Chinese Repository*, and from other trustworthy sources. As partisan statements have been made in books and newspapers, "that opium-smoking is as harmless as twiddling one's fingers," and that "Great Britain has not coerced China on account of opium," it may be well to remark that the writer is prepared to cite authority for every statement in this sketch.*

Some hold that opium was first brought to China by the Arabs toward the close of the thirteenth century. But it was in small quantities, and "commonly used as a medicine before the trade with India commenced" in the eighteenth century. Previous to 1767 the trade was in the hands of Portuguese, but with an import of only about 200 chests a year, a chest being about 140 pounds. The habit of smoking was scarcely known. Even as late as 1830 large inland cities like Hangchow had no opium smoking-shops. Now that city has, approximately, 2,000. The very rapid growth of the habit and of the trade began when the East India Company regularly engaged in the business in 1773. In 1790 the importation reached 4,054 chests, twenty times the amount imported yearly previous to 1767. In 1799 it was 5,000 chests; in 1826, 9,969; about 1830, a yearly average of 16,800. In less than ten years just preceding the first Opium War the trade more than doubled, reaching 34,000 chests in 1836. In 1834 the East India Company closed its career, but other British officials continued the traffic, which has grown to 52,925 piculs in 1850 and 75,308 in 1880, a picul being 133½ pounds.

Smuggling is the proper term for this trade previous to 1860. In 1780 the British established a depot near Macao on two vessels, a plan continued in later years, when armed vessels lay *outside the ports*, and delivered the opium to Chinese smugglers who had previously negotiated with American or British merchants living at the ports under consular protection. The East India Company entered upon the trade knowing it to be contraband.

* Besides the authorities named, any one desiring further information should see the *Friend of China*, London: Morgan & Scott; a small monthly. Also *The Truth About Opium*, London: Hodder & Stoughton.

For the Abbé Raynal (tr. i. 424) writes, as early as 1770 : "The Chinese Emperors have suppressed it in their dominions, by condemning to the flames every vessel that imports this species of poison." The Emperor Kialung in 1796 issued an edict against it, and the prohibition was often renewed by imperial decree or high provincial authority (1799, 1809, 1820, 1836 and 1837) and the prohibition always based on moral grounds. "Severe prohibitory laws (1828) destroyed the trade temporarily and exasperated the British, who made some military demonstrations by sending armed vessels to Canton in 1831 and 1834. Meanwhile the contraband opium trade was fostered and the smugglers provided with armed ships."—*American Cyclopædia*. See also *British Encyclopædia*. In the *penal code* of 1830, strangling is the punishment for keeping an opium shop. In 1832 at Macao foreigners witnessed a case of its execution, the culprit being tied to a cross and strangled. That the prohibition of the importation of opium or planting of the poppy was only partly successful among a heathen people is not strange. But is the fact that Chinese minor officials often connive with native and foreign smugglers any excuse whatever for the relentless aim of the British Government to thwart the often expressed and humane wish of the heathen government?

A crisis came in 1839. The Chinese Imperial Commissioner Lin, at Canton, addressed a long letter to Queen Victoria, requesting her to interdict the traffic. He also demanded as contraband, 20,283 chests of British opium, and by command of the emperor utterly destroyed it. This annihilation by money-loving Orientals, for the sake of a moral idea, of ten million dollars worth of salable property will shine in history as a deed of sublime heroism.

The *British Encyclopedia* calls it "a sufficient proof that the Mandarins were in earnest in their endeavor to suppress the trade. The few foreigners who were present were deeply impressed to witness this deliberate and solemn work of destruction, which occupied twenty days and took place in the presence of a great multitude of Chinese officials and people. Soon after this the British renewed the attempts to smuggle cargoes ashore. The merchants complained that the wholesale confiscation of the opium was sudden and unfair! a vain plea, for the storm had been gathering for years and was foreseen by all whose eyes were not blinded by gold. The seizure was the chief point of the *casus belli*."

In 1840 England declared war. At its close China had to cede the oppressor the island of Hongkong and pay twenty-one million dollars. Twelve millions of this were for England's war expenses, three millions for debts owed by Chinese to British merchants, and six millions partial payment for the opium destroyed. This outrageous robbery was perpetrated in the Treaty of Nankin (1842) and ratified the year following.

That the enforced opening of the five "treaty ports" to trade gave a great impulse to commerce and missions no one denies, but these benefits blind Western eyes to the cruel injustice of the war. At that time Sir H. Pottinger, British Minister, strove to get China to legalize the opium trade; and the Emperor Two-Kwang made answer in these pathetic and now historic words: "It is true that I cannot prevent the introduction of the flowing poison, but nothing will induce me to derive a revenue from the vice and misery of my people."

During the next fourteen years the unwelcome trade flourished, until in 1857, the *Arrow*, a smuggling vessel bearing the British flag, was fired upon. This furnished the pretext for the British bombardment of Canton. As if this were not enough, the English and French combined the next year and made an expedition up the river Pei-ho to Tientsin. Thus the capital

was in danger and the terror-stricken government felt obliged to yield to the persuasion of Lord Elgin and legalize the importation of British opium. The import duty was fixed at the low rate of thirty taels a chest, or about thirty cents a pound, the British agreeing not to carry the opium inland. This political villainy was ratified in the Convention of Peace at Peking, October, 1860. Thus oppression scored a great triumph in Asia to offset the grand advance of liberty then about to take place in America. China again paid England an indemnity of \$10,800,000 in gold, one-quarter of which was paid to the foreign merchants of Canton; also \$6,000,000 to France. Is it strange that patriotic but uninformed Chinese would fain have excluded all foreigners, missionaries included, regarding the opium trade as a direct plot against the life of the nation? This treaty secured the opening of five additional ports, through which missionaries might enter with the gospel and merchants with shiploads of opium.

The second opium war only riveted faster the chains of the demoralizing habit and trade. The government, discouraged, made few serious efforts after 1860 to repress native cultivation of the poppy. According to Consul Spence, in Sichuan province, government interference with the planting ceased about 1865. But in July, 1869, the Chinese Government made a pathetic appeal to the British Government. And in October, a "Supplementary Convention" was signed at Peking by which, in consideration of China's reducing her duty on coal exported and for other commercial advantages, England should allow China to advance the import duty on opium from thirty to fifty taels. As though China had not the right to charge what duty she chose without asking leave! But this arrangement the British Government steadily *refused to ratify*, lest a higher duty might check the trade and thus lessen the revenue at Calcutta.

In 1876 occurs the Chefu Convention. China by this allows four more ports to be opened to trade, in return for which the British ambassador agrees that opium shall stand on a different footing from other goods as regards transit duties inland, so as to enable China to check the internal traffic. The clauses of this convention in favor of foreigners were soon ratified. The one clause in China's benefit was not. At length after seven years of evasion by England, the irritation felt in China and the anti-opium agitation in England caused an opening of official correspondence on the subject (January, 1883), Earl Granville writing to Marquis Tseng, the Chinese ambassador in London. China proposes in addition to thirty taels import duty, a uniform rate of eighty taels for internal transit dues. The noble earl objects, proposes seventy taels (April, 1883), and insists that *China must guarantee not to hinder the trade* by imposing further taxes inland. O shameful sight! a mighty Christian nation haggling with a weaker heathen government for easier terms on which to debauch its people! Tseng claims (September, 1884) that China may raise the tax on opium to any figure she may think proper as soon as the drug shall have passed into Chinese hands. And why not? Not until July, 1885, was the agreement finally signed, to be in force four years. It came into effect February 1, 1887, more than ten years after the Chefu Convention. The import duty remains the same, thirty taels. But the fluctuating taxes formerly levied inland (the *Lekin*) are now fixed at a uniform rate of eighty taels, and these dues also England allows China to collect at the ports; but China stipulates that British opium may pass inland, unlike other goods, exempt from taxes, and that local licenses to sell shall be at the same rate as for native opium.

This new arrangement has been hastily called a "settlement" of the vexed

question. A total revenue of about \$1.10 per pound, all due at the ports, brings a little more money than formerly into the treasury at Peking. But it also hastens the physical and moral ruin of multitudes. Nine and three quarter million pounds were imported in 1887, an increase of nine per cent. on the average yearly amount from 1882 to 1886 under the former arrangement. The trade has now clearer official sanction. The authorities provide safe and cheap storage at ports, and untaxed transit inland. And the cancer is to strike its roots deeper into the nation's heart. In proof of this, read the Customs reports for 1887, how at various ports the new rule "benefits the trade"; how the trade "acquires stability" and "increased facility" and "great benefit"; while at Pakhoi the opium partly "takes the place of silver as a circulating medium." The Shanghai commissioner reports: "Transit passes are respected and the native dealers are sending the opium to more distant markets than ever."

That missionaries do not magnify the evils of opium to excuse the slow progress of missions let Sir Thomas Wade, ex-ambassador, testify: "The habit is many times more pernicious, nationally speaking, than the gin and whiskey drinking which we deplore at home"—a stronger statement than missionaries make; still it is hard to decide which of the two habits produces the more misery. Forty-five million dollars spent in one year (1887) for foreign opium, and half of it spent by people unable to buy both opium and good food, means a wide extent of woe. Mr. Eason, of the China Inland Mission, says that in Yunnan Province half of the women and four-fifths of the men are smokers. When Baron Richtoven is quoted that in Si-chuan Province as much opium is used as anywhere, and that nowhere are the effects so little seen, it is not explained that the climate of the mountains is salubrious and that the people of the river valleys are wealthy. It is among the poor, who cannot buy both food and opium, that the misery is most seen. Here is the exact parallel to the drink curse,—work neglected, debts unpaid, clothes and bed in pawn, children and aged parents half starved. There are frequent instances of wives sold to provide opium. In some parts of Huchow, Chikiang, opium-ruined vagabonds have been a terror to the farmers. In that part of the city of Shanghai under the municipal control of Europeans more than 1,200 opium saloons were licensed in 1887. No wonder that the number of prisoners in jail was twenty-five per cent. greater than in 1886. The opium habit often co-exists with alcoholism in the same individuals. All vices thrive within the opium dens. Especially does the opium mania burn out of the man all capacity for truth. A professional burglar would be received to church membership in China as soon as would an opium user.

Foreigners, shielded by British civil or military officials, smuggled opium into China for seventy years. After two wars and the payment of vast indemnities the traffic was legalized, as the Grand Secretary, Li Hung-chang, said in 1881, "not from choice, but because China submitted to the adverse decision of arms." Yet apologists say that China's concessions have been voluntary. As well call the delivery of one's purse to a highwayman voluntary. That the Chinese submitted at all graciously only illustrates their proverb "The legless man who meets a tiger might as well make a present of himself." After 1860, for twenty-five years, British influence prevented China from raising the duty even to a partially prohibitory rate. Finally in 1885-7 a new arrangement was made which friends of China hoped might be somewhat of a check to the trade, but which in the working seems to be rather a strengthening of evil. But it is an arrangement for four years only

and the question will be re-opened. Meanwhile let the Christian world continue in prayer that God may touch the conscience of all concerned. Parties to the great sin are not only opium merchants, but the Indian officials who, in Bengal, by subsidies, assist planters of the poppy, and who buy the whole opium crop and prepare it in government workshops expressly for the Chinese market. In this sin Christian England also shares; for "under the specious name of the home charges of the Indian Government, England is annually exacting a tribute of fourteen millions sterling from India" (*Friend of China*, April, 1888). And England's sin and England's punishment, unless she repents, more or less involve all Christendom. Our sharing of responsibility and the Chinese feeling were vividly impressed on the writer once when preaching on the street in Shashing. Hell was mentioned and a fine looking elderly man exclaimed with equal courage and severity: "Yes, there is such a place. *Since you foreigners came, China has become a hell!*"

TRANSLATIONS FROM FOREIGN MISSIONARY MAGAZINES.

BY REV. CHAS. C. STARBUCK, ANDOVER, MASS.

THE Evangelisch-Lutherisches Missions-Blatt says :

"Can one live to be old in India? Whoever brings with him a good constitution, and lives regularly and temperately, can, by God's good providence, even in India, reach an advanced age. The old Dano-Halle Missionary Kohlhoff labored in India 53 years, his son 57, his son 60, C. F. Schwarz 47. Similar examples of long life in India and Burmah are to be found in more recent times also, though not so frequently as in the last century; our Senior Schwarz lived in India 44, Kremmer 47 years. There lately died in Kottajam in Travancore, Mrs. Baker, granddaughter of the elder Kohloff, who in 1819 established a girls' school in Kottajam, and conducted it for 69 years! Mr. Rice, of the L. M. S., lived to celebrate the semi-centennial jubilee of his missionary service, and this year, on the 9th of February, the same honor arrived to the missionary bishop, Caldwell, of the S. P. E., who may well be regarded as one of the most valuable missionaries in South India, an experienced administrator and an eminent linguist. He has lately published his remembrances in the *Madras Mail*, from which we extract the following: 'As a youth of four-and-twenty he landed on the 8th of January, 1838, in Madras, where he remained three and one-half years. His first business there was, of course, to study the language. He rapidly made himself master of the two dialects of Tamil, the classical, and the vernacular dialect, and laid an especial stress upon right pronunciation, which to an English tongue offers double difficulties. . . . His first practical work was among the native domestics of the English. Noteworthy is the *missionary method* which he then recognized as the true one, and which he has maintained through life: 'My plan was to make the congregation the middle point of my whole missionary activity. With the assistance of my native helpers I made it my endeavor to exhort and induce individuals to unite themselves with our congregation. As soon as we had won, instructed and baptized a proselyte, I urged him to bring to us all his relatives and friends. We hoped that in this way each new proselyte would become a shining light, around which others would gather. The plan succeeded beyond expectation, and soon the congregation was too numerous for the building.' He makes little account of street-preachings in great cities. 'They do not reach the higher castes, and the direct fruit is in no proportion to the labor given. I never heard of a case in which any abiding blessing has resulted from this sort of effort.' In 1841 he removed to Tinnevely. He made the journey on foot, passing through Tranquebar. In his account of this journey there occurs a most unwarranted attack upon our mission, which he accuses of proselyting efforts among the adherents of the Propagation Society. He shows, thereby, that he, too, has allowed himself to be carried away by the intolerant spirit of this society, which is well inclined to claim all India as its domain, and while its missions are always ready to encroach upon other fields of labor (as, for instance, in the Kohl Mission) would not even concede to the Tamils of Lutheran views the liberty of returning to their mother church. . . . Yet Dr. Caldwell, long ago, was one of the few English missionaries who maintained the soundness of the principles of our mission in regard to the question of caste; a view which, in later times, has gained more and more support among them.

"In Tinnevely he made Idyengudy (Shepherdhome), near Cape Comorin, the center of his resultful activity. He gathered a great number of Christians out of the surrounding heathen. The congregations under his presidency have multiplied tenfold, increasing from 14 to 129, and the number of souls eightfold, from 1,301 to 8,167. The whole number of Tinnevely Christians connected with the Propagation Society had risen from 4,352, in 1841, to 39,577. To this increase the famine year, 1877-8, has contributed not a little, for during this the number of souls of this mission,

as well as of that of the C. M. S., was nearly doubled. His like-minded wife, a missionary's daughter, contributed not a little to this great success. She helped especially in the education of the girls and elevation of the female sex. She introduced into her girls' school the weaving of lace, in which her scholars attained very considerable skill. Dr. Caldwell's example shows what, in India, the right man in the right place can accomplish, when he is able to remain for a good long while, and so take root. In 1877 he, with his fellow-missionary, Sargent (of Talamcottah) was consecrated in Calcutta as missionary bishop—both being suffragans to the Bishop of Madras. He has since then ordained 51 native pastors, and removed his residence to Tutticorin.

"He says that he was never thoroughly well. And yet he has held out so long in one of the hottest districts of India. For it may be said of Tinnevely that it has in the year 'three months hot weather and nine months hotter.' Yet, strangely enough, he once, during a furlough in England, had a sunstroke while driving in an open carriage. Sunstrokes are more common where the heat is variable. . . . He has had his share of trouble to bear. Especially since his appointment to the episcopate he has had so much hostility and opprobrium to undergo at the hands of the Christians of his own charge, who felt themselves wounded in their caste pride by his reports, that it is no wonder if he compares himself with the tree of Jotham's parable, who was asked to reign over the other trees. But he concludes his reminiscences with the sentence: 'Every year spent in God's service should be regarded as a jubilee year.'"

M. Weitzcker, describing the dedication of a Bassuto Church, writes.

"A numerous company of horsemen approaches, who, on drawing near the village, bring their horses to a walk, close up their ranks, and advance singing. They are our Christians, of whom several took part five years ago in burning and plundering the neighboring village, the capital of this chief. But now no one flees at their approach, and behind this loophole wall, raised to guard against them, no one makes ready to fire upon them or to bar their entrance. On their side they carry neither guns nor assegais nor hatchets nor clubs, and they intone, not a song of war, but a hymn of peace. . . . Soon the women and young girls approach on foot, they also singing. They can, I cannot, for emotion chokes my voice when I remember how often I have seen these very ones fly trembling before the very chief whose domain they now enter with songs."

M. Coillard, of the Zambesi Mission, relates a fact respecting Lewanika, the Zambesi king, powerfully illustrating the tender mercies of the wicked. He lately sent a message to the missionary, assuring him that he had taken to heart his rebuke of him for killing people secretly, and that accordingly, finding hidden in the woods seven children of rebels, he had simply administered to them beer which had been poisoned before their eyes, and had then ordered them to be transported to an islet of the river, and left to die at their leisure! Well may M. Coillard say:

"You see in what an atmosphere we live; our heaven would be of lead without the light of the countenance of God; our isolation would be insupportable without the communion of the Saviour, and, let us add, without the communion of the saints."

The *Allgemeine Missions-Zeitschrift* says:

"It is now often the fashion to speak disparagingly of the old pietists. This is, in the first place, very unthankful, for in missions, above all things, we are standing on their shoulders. The fathers of the present German missions were pietists. It is, moreover, immodest; for, looking at many of these pietistic fathers, we must say: We are not worthy to unloose their shoe-latchets. Grant that they were one-sided; but this one-sidedness consisted in an exclusive emphasis laid on "the one thing which is needful." We have become more broad-minded; but does there go out more virtue from us? We broad-minded people have always something to be learning afresh from these one-sided pietists, namely, more self-limitation to the one necessary thing, more burning love of Jesus, more edifying application of the Word of God to ourselves, more zeal in prayer, a fuller victory over the world, and also more renunciation of the world, without, indeed, being altogether obliged to follow them in their avoidance of the world. These pietistic fathers sat at Jesus' feet, and did at the same time zealous Martha service; they withdrew themselves from the world, and were yet a salt of the earth and a light of the world. Therefore it is that, despite all the disparagement with which they treated the world, and despite all the one-sidedness with which they avoided the world, they have so much abiding fruit to witness to them."

The *Zeitschrift* also says:

"It is, indeed, a matter of great joy, and is worthy of all acknowledgment, that we are so inventive in trying ever more, ever newer, and ever more expeditious ways of drawing larger and larger circles into an interest for missions; but independently of the fact that many of these ways already draw very near to the bounds of a dubious secularization,

they are also only too apt to induce neglect in gathering and caring for the "little flock," to which it is the pleasure of our Heavenly Father to give the kingdom, and which, therefore, at all times and in all places, remains the *corps d'élite*, with which the missionary cause wins its victories. To gather and maintain this *corps d'élite* is above all things the heart of the work."

Again :

"It is also quite to be approved, when we make it a point, not only to refute the many ignorant prejudices against missions, and the many malicious misrepresentations which are always springing up afresh with regard to them, but when we also set before those who as yet do not appreciate the religious value of missions, the manifold incidental benefits which have redounded by their means to science, commerce, colonization and civilization generally. Doubtless in this way many a one can and will be introduced more deeply into the cause and converted into a warm and vigorous friend of missions. Yet, if such efforts are prosecuted without reference, or with only a timid reference to the religious motives and aims of missions, we forget that *the deep roots of our strength are found only in the living obedience of faith*, whose meat it is to do the will of God. If we forget this, all our tricks of persuasion are mere cobwebs. It is the labor of Sisypus to be always pushing the hands of the clock from without."

"The lack which is made plain by the common complaint that nothing but the driver's stick will bring in collections, will not be made good by always contriving new ways. It rather sets home to us : You must make it more and more exclusively your aim to dig *living wells* ! And these are living wells : men who have the driver *within themselves*, of whom it is true that 'the love of Christ constraineth' them ; men of faith, whose faith brings them to obedience."

"Missionary narrative and history is excellent. It is the three measures of meal. But the leaven of this must be found in "the Word." This must be the chief thing. The sainted Lewis Harris has given the cause of missions in Hermannsburg an *abiding root*, because he was earnestly and powerfully bent on doing the *central* work in his parish, the work which was committed to the Apostle Paul among the heathen : 'To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me.'"

A Lutheran missionary in South India, writing in the Leipzig *Evangelisch-Lutherisches Missions-Blatt*, considering the question how far foreign missionaries in India ought to assimilate themselves to the native ways, says :

"The missionaries in Santalistan"—a district of Bengal, inhabited by an aboriginal tribe—"have accommodated themselves to the natives perhaps more perfectly than any others in India. They have, so to speak, put themselves on a footing of equality with them. This wise policy, so worthy of imitation, is, next to God's grace and blessing, a chief cause of their success. Yet we must remark, that what they could do there, among the un-Hinduized, uncivilized Santal people, they could not have done here among the Tamils with their many castes, classes, and peculiar institutions. Even the Tamil missionary finds no great difficulty in becoming a pariah to the pariahs, but in just the degree that he does this, he ceases to be a missionary to the Tamils ; that is, he closes the door against himself, and robs himself of the opportunity of drawing near to the *higher* castes, the Tamils proper, and gaining influence over them. It is, undoubtedly, very questionable how far it is practical and judicious for us Europeans here in India to live so entirely in the European style as is commonly the case. It may be questioned whether it would not be better to assume, at least in part, a more Indian manner of life. But even if this were done we should yet be far from becoming Hindus. At best we should only be Eurasians. There would therefore still be a wall of partition between the inhabitants of the land and the missionary. On this account these East Indians can never be fully served without the ministrations of native helpers, who, belonging to the people by birth and nationality, feel, think and speak like them, and share their weal and woe, and so find the way to their heart as strangers never can."

M. P. Berthoud, writing in the *Bulletin Missionaire*, the missionary organ for French Switzerland, from the Portuguese town of Lourenzo-Marques, where there are also a good many Hindus, says :

"The passion for alcoholic drinks is what first strikes an observer on his arrival ; and the more intimate his knowledge of the inhabitants becomes, the more thoroughly is he

obliged to admit that great as the evil is on the surface, it is much greater still at the bottom. It is a terrible scourge and plague.

"After this discovery, one makes another still more sad, that of the indescribable immorality which reigns without restraint. Not a soul cares to raise the least dike against its invading floods. The Hindus and the natives themselves follow the Europeans and better the example.

"Lourenzo-Marques possesses a Catholic church, served by a priest of mixed race. Except a few such mulattoes, few people, I am assured, attend the religious services. However, the inhabitants, white or colored, are not anti-religious; they are satisfied with that which they possess, to wit, a priest, a church, the resources necessary to accomplish certain religious forms of which one does not love to be deprived, that is to say, above all the funeral rites. They would, on the contrary, feel themselves annoyed, and perhaps harassed, if religion was more living, if it recalled with too sharp a distinctness the image of a holy God who will judge sinners."

"What a consolation," writes M. Berthoud, "in the midst of this Sodom of Lourenzo-Marques, to see approaching to meet us a little serried column of native Christians chanting our hymns! It was the 9th of July—twelve years, to the very day, since the foundation of our mission at Valdézia—that, seated on the front of our wagon, we saw them coming afar and followed their march with a moved and joyous heart. There were more than a hundred of them, all clad becomingly and simply. The countenances of some beamed with delight, those of others were tremulous with emotion, with all the strength of feeling found vent in an explosion of song.

"It is touching to see the cordiality which unites them, and which they reanimate incessantly by calling each other 'children of the Lord,' 'children of the Father,' 'beloved of the Lord,' etc. Their joyous piety has a certain self-communicating power which may well be one of the causes of the rapid propagation of the gospel. We cannot but perceive a great difference between our Gwamba of the Spelonken and those of this region, who are in general much more vivacious. This difference may have its bad as well as its good side. We will not judge, but note.

"I come now to another trait of the life of this church, to wit, the exaltation of the religious sentiment. It appears, first, in the ordinary language, which takes a pious form apropos of everything, even the most simple material things. Thus people cannot salute each other without making long phrases concerning the will of God and its manifestations; they no longer say of any one that he has been sick, but that 'he has been smitten of God.' You ask one who is taking leave when he expects to return. 'It is God who knows,' is his reply, given in a peculiar unctuous tone, though all the while he has his well-defined plans of return. Whatever work has been done, whatever word has been pronounced, 'it is the Spirit who has shown it, has dictated it.' A person who is going to his work, will say that he is going 'to labor for the flesh,' without giving any heed to the nonsense of the expression. 'The Spirit, the flesh,' these terms occur in conversation apropos of everything. I can in a measure understand how a language constantly made up of pious expressions might be employed by a community of Christians who had all attained perfection. But in a church of which each member still has to strive with the old sinful nature, it becomes affected, and we shall soon see one of two results: either the religious sentiment will become exalted, or quite as probably it will become enfeebled, and pious phrases will no longer be anything more than pharisaical forms; or, quite as often, the former alternative will give birth to the second."

Since M. Berthoud's arrival at Lourenzo-Marques there had been more than thirty conversions.

II.—ORGANIZED MISSIONARY WORK.

Woman's Missionary Societies of Canada.*

I. Woman's Foreign Missionary Society of the Presbyterian Church in Canada—Western Division. Organized 1876.

Mrs. Hugh Campbell, Secretary, 194 Richmond street, West Toronto, Ontario.

They sustain work in India, Formosa, New Hebrides, Trinidad, and Honau, China, and

* We are indebted to Mrs. Dr. J. T. Gracey for this additional account of Woman's Missionary Societies in Canada and Great Britain.—Eds.

amongst the Indians of Manitoba and the Northwest.

SUMMARY. Home Work.

Number of Mission Bands.....	124
Members in Mission Bands ..	3,829
Auxiliary Societies	351
Members in Auxiliary Societies	9,025
Life Members.....	251
Members of both Local and General Society.....	2,336
Presbyterian Societies	21
Total Membership.....	12,854
Increase in Membership.....	4,291
New Presbyterian Societies.....	3
New Auxiliaries.....	98
New Mission Bands	49
New Life Members.....	90

Finances.

Contributed by Mission Bands	\$5,273 25
“ Auxiliaries	19,856 19
“ from other sources	528 00

Total amount contributed \$25,657 54

II. Woman's Foreign Missionary Society of the Presbyterian Church of Canada—Eastern Division. Organized 1877.

Miss Edith Burns, Secretary, 18 Kent street, Halifax.

The grand total of the receipts of the Society for the year ending Oct. 17, 1887, which is the latest report available, amounts to \$5,091.77.

III. The Women's Baptist Foreign Missionary Societies of Ontario and Quebec, Canada.

President, Mrs. J. H. Castle, Toronto, Canada. Corresponding Secretary, Miss Buchan, Toronto, Canada.

The work of this Society is represented by two sections, Eastern Ontario and Quebec and the Society of Ontario. It has been in operation over eleven years.

The section of Eastern Ontario and Quebec is represented by 47 mission circles, and raised the past year the amount of \$1,555.80 while the Society of Ontario is represented by 150 circles, and money raised \$4,626.74; or, the two sections, exclusive of balance of previous years, \$6,182.54.

Work is carried on in India, at Akidu, Cocanada, Samulcotta and Tuni, all in the Telugu country.

Three Eurasian women are employed, and report more work than they can do. A successful girls' school is reported at Cocanada. Miss Alexander, of Toronto, sailed during the year to recruit the mission. A Zenana House has been built at Cocanada.

IV. Woman's Baptist Missionary Union of the Maritime Provinces. Organized 1870.

Mrs. John March, St. Johns, N. B., Corresponding Secretary.

Its home territory includes Nova Scotia, New Brunswick and Prince Edward's Island.

The Society supports its own missionaries in India and contributes to the support of four of the men employed by the parent Board. With much misgiving they appropriated at the beginning of the year \$3,500 but rejoice at its close over an income of \$1,735 in excess of that, and \$258.30 given to the Home Mission Board. Total income \$4,493.30.

V. Woman's Missionary Society of the Methodist Church, Canada.

President, Mrs. James Gooderham, 166 Carlton street, Toronto; Corresponding Sec-

retary, Mrs. E. S. Strachan, 113 Hughson street, North Hamilton, Canada.

The work of this Society in Canada is divided into Branches, as follows: Western Branch Central, Eastern, Nova Scotia, New Brunswick and Prince Edward's Island. To these Branches there are certain Districts auxiliary as follows: St. Johns East, St. Johns West, Winnipeg and Qu'Appelle.

The tabulated statistics are as follows: Auxiliary societies, 138; members, 4,086; life members, 237; mission bands, 49, with 1,711 members. For the year 1887 the amount of money raised was \$14,197.51. The amount since organization in 1881 is \$46,909.46 Twelve missionaries have been sent to the various fields.

This Society has no missionary periodical of their own, but edit a department in the *Outlook*, a periodical of their Board.

The foreign work of the Society is in Japan, the home work throughout the Provinces. The "Crosby Home" at Port Simpson, B. C., is in a flourishing condition. There are now 20 girls in attendance. The McDougall Orphanage and Training Institute among North American Indians has 10 boys and 8 girls. A mission school for girls (French) has been established at Actonvale with 25 pupils 14 of whom have been converted during the year.

The girls' school in Tokyo, Japan, has been crowded to its utmost capacity, 127 boarders and 100 day pupils. Fifty of these have been converted and baptized. There are now 65 native Christians in the school. Much attention has been given to evangelistic work, and the training of native Christian women for work among their own people. A special donation of \$1,000 was given the past year to open work in another station in Japan, and Shidzuoka was selected, and a building free of rent secured for two years, and Miss Cunningham has recently reached Japan to take charge of this work. Arrangements were also made for aiding the Chinese girls in Victoria, B. C.

Women's Missionary Societies of Great Britain and Ireland.

I. Society for Promoting Female Education in the East. Established 1834.

Secretary, Miss Webb, London, England.

This Society is the oldest organized Society for carrying on work among the women of the East. It commenced with schools in India and China, but the work was subsequently extended to other countries, and now includes Ceylon, Japan, the Straits, South and West Africa, the Levant, Egypt and the Holy Land, Turkey in Europe and Persia. As early as 1835 one of the Society's missionaries gained access to a house in Calcutta.

The object of the Society has been and is

strictly evangelistic. Recently they have established medical missions in North India and the Holy Land. Forty European missionaries are employed, who have charge of about 275 schools, attended by 19,624 scholars. Some 380 zenanas are visited, with about 3,000 pupils. The annual income about \$35,000.

The Society publishes *The Female Missionary Intelligencer*, a monthly magazine of some sixteen pages.

II. Indian Female Normal School and Instruction Society; or Zenana Bible and Medical Mission. Established 1852.

This Society was organized in Calcutta, and the first work was the establishment of a Normal School in that city for Eurasian teachers. The Society extended its operations into three Presidencies, and added to the training of teachers, zenana visiting, establishment of female schools, employment of Bible women and medical missions. The constitution of the Society had been undenominational until 1880, when a division occurred, some adhering to the old constitution, others forming a new society in connection with the Church of England. Since the division the work has greatly extended, the societies working in different parts of India. Annual income about \$50,000. About 27 stations are occupied, with 52 female and 150 native workers. About 55 schools are supported, with over 3,000 pupils. The Society publishes a quarterly magazine, *The Indian Female Evangelist*.

III. Ladies' Auxiliary of the Wesleyan Missionary Society. Established 1859.

The prejudices against female education were giving away somewhat when this Society began its work. It has work in Ceylon, India, China, South and West Africa. This Society is auxiliary to the General Wesleyan Missionary Society. Their most successful work has been in Ceylon. Their annual income is about \$35,000. Their work is in 48 stations, with 30 missionaries, 35 native workers, 202 schools, with nearly 10,000 pupils. Much of their work is superintended by the wives of missionaries.

IV. British Syrian Schools and Bible Mission. Founded 1860.

This Society was organized soon after the fearful massacres of 1860 in and about Damascus. The Druses put to death about 11,000 Christians, and their widows and children were turned adrift and fled to the seaport towns. Mrs. Bowen Thompson, who had spent much of her life in Syria, went to Beyrout and at once organized schools, and then established others in various centers. The Society has now about 28 agents, with 22 male native workers and 94 female, and

supports 29 schools, with about 2,000 pupils. There are day and night schools, and for boys and girls and women. All are instructed in the Scriptures. The annual income is about \$25,000.

V. Ladies' Association for the Support of Bible Women and Zenana Work in Connection with the Baptist Missionary Society of England. Established 1868.

This Society has work in India, North-west Provinces, Bengal, Madras and the Punjab, which consists of schools, zenana, medical and dispensary work.

The annual income is about \$30,000. Forty-four European female agents are employed, and 105 native workers, with the support of 50 schools, with over 1,600 pupils, and over 20,000 dispensary patients.

VI. The Female Association for Promoting Christianity among the Women of the East. Irish Presbyterian Church. Established 1873.

This organization was established through the influence of Dr. Murray Mitchell and Rev. Narayan Sheshadri. Their first missionary sailed for India in 1874. Now there are eight lady missionaries, two of whom are medical. Three stations are occupied, Surat, Ahmedabad and Borsad, while girls' schools are supported in three other places. There are 14 schools with 800 pupils; some 30 houses visited. There are two dispensaries, one at Surat, the other at Ahmedabad. The Society employs 12 female native workers. This organization has some 160 auxiliaries, an annual income of about \$10,000.

Woman's Work is a small magazine published by this Society, quarterly, at Belfast, Ireland.

VII. Woman's Missionary Association of the Presbyterian Church of England. Established 1878.

The work done by this Association is in five stations in China and Singapore, and one station in India—Rampor Bauleah. Miss Ricketts was their first missionary to China, and went out in 1878.

The annual income of the Society is about \$10,000. Thirteen female (European) and 8 native workers are employed, and 5 schools, with 155 scholars, supported. A quarterly magazine, called *Our Sisters in Other Lands*, is issued by this Society, published in London.

VIII. Church of England Zenana Missionary Society. Established 1880.

This Society was formed by a separation from the Indian Female Normal School and Instruction Society. It works in connection with Church of England Missionary Society. At its formation it had 31 European mission-

aries in 17 stations, and at the close of the seventh year it had 88 missionaries, 49 native assistants, and 396 Bible women and native teachers in 42 mission stations. Its present fields are India, China and Japan. Income for 1887-8 about \$115,000.

The Society supports 181 schools with 6,928 scholars.* *India's Women*, the organ of this Society, is published every alternate month, a magazine of 56 pages.

IX. Zenana Medical College. Established in London, 1880.

This is an unsectarian institution. Its object is to train Christian women for medical missionary work in the East. The ladies who have finished their college course have been sent to India, China, Ceylon, Syria, and Africa by various missionary societies. The applicants for admission have been more than could be accommodated. The income for 1887 was about \$4,000. G. G. Griffith, M.D., Secretary.

X. Ladies' Committee in Connection with the London Missionary Society.

This Society supports 24 missionaries, 15 in India, 6 in China, and 3 in Madagascar; also 136 girls' schools, boarding schools, 20; day schools, 116; with over 7,000 scholars. Over 250 Bible women are employed. It is difficult to properly present this work, because of the lack of classification of the information concerning it which obtains in the report of the Society. Recently this Society has issued a magazine of woman's work called *Quarterly News*.

XI. Ladies' Association for the Promotion of Female Education among the Heathen in the Missions of the Society for the Propagation of the Gospel.

This Society has work in India, Burmah, South Africa and Japan. In India 61 missionaries, and in Africa 10 are at work, with over 300 female native agents.

The Society publishes a monthly magazine called *Grain of Mustard Seed*.

XI. Ladies' Society for Female Education in India and South Africa, of the Free Church of Scotland.

This Society has done very successful work in Southern India and Africa, and has recently added medical work to its various agencies. It has a staff of 20 European and Eurasian helpers in India, and 120 native Christian agents, with some 5,000 pupils under instruction. In Africa 12 European and 57 native Christian agents, with 1,675 pupils. A very successful boarding-school is carried on at Loredale, South Africa, with over 100 pupils. About 30 missionaries' wives have supervision of the work.

The income for 1887 was about \$55,000.

XIII. The Helping Hands Zenana Association.

The object of this Association is to bring the young people of Great Britain and Colonies into active sympathy with the Protestant missionary societies working among the women of India. The Society has supported schools at various places in India, paid part of the expenses of a medical mission, and aids in several other departments of missionary work.

This Society publishes a monthly paper called *Indian Jewels*.

WOMAN'S BOARD OF THE CUMBERLAND PRESBYTERIAN CHURCH.

We gladly correct a mistake in stating the income of the Board last year (p. 922), which we made but \$1,920.87. Rev. H. C. Bird, one of the leading pastors of this Church, writes us:

"The figures are incorrect as you may see by referring to the Assembly's Minutes, p. 104. The receipts of the board were \$7-658.44; and the whole amount in the treasury during the year was \$11,212.63. I would be glad to have you make the correction. It is still a poor exhibit, but is a little better than in your notice."

III—CORRESPONDENCE and GENERAL INTELLIGENCE.

China.

LETTER from our editorial correspondent, John L. Nevius, D.D.:

CHEFOO, Oct. 5, 1888.

The Synod of China connected with the American Presbyterian Church, North, which convenes once in five years, held its last meeting in Ling-Chow-Fu, in the Province of Shantung, on the 13th of September. It was composed of twenty foreign missionaries, eight Chinese pastors, and twelve

Chinese elders. Seven of the native pastors came from Central China, and one from Peking. The foreign missionaries represented different stations along the coast, and in the interior, as follows: Two from Canton, one from Ningpo, two from Shanghai, two from Hang Chow, two from Suchow, one from Nankin, two from Chefoo, two from Weibien, two from Chi-nau-fu, one from Peking and three from Teng-Chowfu. One of the representatives from Canton was our veteran missionary, Dr. Happer. Though forty-five years have passed since he first came to China, there is very little abate-

*Over 2,000 Zenanas under visitation, and 2,187 pupils regularly taught.

ment of his physical and mental vigor, and certainly none in his missionary enthusiasm and zeal.

All the delegates, except those who reside in the interior of Shantung, came to Chefoo by steamer, and completed the journey to Teng-Chow, distant about fifty-five miles, in mule-litters, or on mules and donkeys. The road lies over a rough and comparatively barren and sparsely populated country, presenting, however, many picturesque views of hill and valley, while much of the way the Pechili Bay is in full view on the north. Our guests from the south of China will have many interesting experiences to remember connected with our rough, and to them novel, modes of locomotion. Now the mule-path winds round the edge of a steep gorge or precipice, again we ford a stream or flounder through a pool of mud and water. The mules and donkeys meeting on the road make the hills resound with their vociferous salutations, and sometimes, when sportive or intractable, overturn the litter, and leave the passenger to extricate himself from his portable mat-shelter, and the muleteers to catch the refractory animals, repair damages, and make a new start. When Dr. McCarter came to this region, about twenty-five years ago, he very aptly characterized the motions of these mule-litters as a constant alternation between the motions of the "sieve" and the "pepper-box." Dr. Gulick, who visited us later, very discriminatingly added the "bottle-washing motion." The "sieve motion" is the result of the animals keeping step; that of the "pepper-box" of their breaking step; while the "bottle-washing motion" comes from the mules jumping down the rocky inequalities of the road. From these happy similitudes the experience of a traveler during a journey of a day and a half, including a night in a Chinese inn, can be imagined.

Differences of language form a serious difficulty in transacting business in this Synod. The records of the Synod are kept in the universal written language of China. Members speak in English and Mandarin, which is the spoken language of North China. The native members from Central China have learned to speak Mandarin, so that they are fairly well understood. As a rule speeches are formally translated from English into Mandarin, and *vice-versa*. Business is conducted in a very orderly manner, the native members being now almost as familiar with rules of order as the foreigners.

Initiatory steps were taken toward securing the organic union of the different Presbyterian bodies in China. This movement which has been a matter of great interest to many missionaries in China for years past, has been much stimulated and facilitated by the action of the recent Pan-Presbyterian Alliance. Seven distinct Presbyterian or-

ganizations in the West have now their representatives in China, viz.: American Presbyterians, North and South; Dutch Reformed, English Presbyterians, Scotch Presbyterians, Irish Presbyterians, United Presbyterians, and Canadian Presbyterians. A committee was appointed to open a correspondence with these Presbyterian bodies, inviting them to meet us by their representatives at the next General Missionary Conference, to be held in Shanghai, in 1890, to devise a plan of union. It is hoped that it will not be many years before the movement towards organic union will overleap Western denominational bounds, and incorporate different families of churches into one Chinese National Church.

The longest and most spirited discussion during Synod, related to the use of other than grape wine in the administration of the Lord's Supper. In China, the manufacture of grape wine is unknown. There is, however, a fermented wine produced from glutinous rice and millet in common use among the people, and believed by some of us to correspond in almost every respect, except its origin, to grape wine in the West, and to be equally appropriate as a symbol. This wine has been generally used in Shantung, especially in stations in the interior. It was objected to enjoining the use of grape wine in all cases, that such a course would be unnecessary and burdensome; that the use of grape wine is not essential to the validity of the ordinance, and insisting on it would be contrary not only to the intent of the ordinance, but also to the general spirit of Christianity; that the introduction of this new wine in China would excite curiosity and a superstitious reverence for outward and unessential forms; and that it would make the Church the instrument of introducing a new beverage into China, and increase drunkenness with all its attendant evils.

A resolution expressing the opinion of the Synod that grape wine should be used whenever it could be obtained was passed by a majority of 21 to 17. Another resolution enjoining the exclusive use of grape wine was negatived by a large majority. The minority entered a complaint against this last action of Synod, and the matter will thus be brought before the next General Assembly.

Some of the statistics of the Synod of China are as follows:

Number of Churches.....	42
" " Church Members added since last Synod.....	1,981
Number of Church Members Expelled.....	590
" " Died.....	292
Total Number of Male Church Members.....	1,837
" " Female ".....	1,325
" " Foreign Ministers....	38
" " Native ".....	23
" " Preachers of all Grades.....	85
" " Preaching Stations...	179

Brazil.

PERNAMBUCO, September 24, 1888.

HOWEVER high may be the standard of morals of the Romish Church, her practices have so nullified her precepts that in Brazil morality seems to form no part of religion. Morality separate from religion is a frail bark on the swiftly flowing current of sin, and religion without morality is a vehicle for hypocrisy to ride in. An indication of how little moral influence is exerted by Romanism may be taken from the fact that in this city of Pernambuco, the population of disreputable characters is thickest right around the principal churches, where they attend mass for the purpose of display and conquest as they would a theater.

From this separation of religion and morals arises one of the chief difficulties for the gospel to overcome. Romanism answers the purposes of those who desire to be religious without interfering with their morals; and those who disregard religion are not susceptible to appeals for morality through religion. Hence it is that while there are many people who have practically renounced Romanism because of its being found wanting and not because of something better having been presented to them, it is hard now to make them desire religion of any kind; and since they will not see it, we must devise methods to more fully carry out Christ's word, "Go." We hold our services in private houses, halls and small churches. Occasionally a passer-by is attracted by the singing and enters shyly. He hears the Word of God read or proclaimed. Perchance his heart is prepared by grace to receive the word, and he at length becomes a member of the church. But oh! the many who never come to hear of Jesus. We go in private to this one and that; but the masses are not reached. Street preaching is prohibited by law. The colporteurs of various Bible societies have planted the Word in many parts of the country; but, except in the principal cities, no missionary Apollos has entered.

While the Romish Church fails to exert a moral influence, it has made its impress on the social life and character of the people. The deception engendered shows itself not only on lying lips, but in the disposition of the people to appear what they are not. The maintenance of a good reputation is of more importance than that of a good character, and to a wonderful degree the Brazilian is bound to that which is conventional and popular. Many people there are who regard the Romish Church and the various social customs outgrowing therefrom as folly and superstition, and yet, rather than be thought peculiar, they conform thereto. Others there are who are impressed with the truth of evangelical teachings and practices who are kept by this false pride from frequenting our meetings, insignificant in aspect and attended mostly by people of lowly station. Let our cause once become popular in Brazil, and missionary reports will contain large figures, but the proportion of genuine Christian character among our members will be

diminished. The so-called enthusiasm over the abolition of slavery in Brazil was largely due to the popularity of the movement. Although but one case has come to my knowledge, I am so well acquainted with the Brazilian character that I do not hesitate to say that many people who were not in sympathy with the work of the abolitionists, and who will evade the law as long as they can, contributed to defray the expenses of the public demonstrations, and decorated and illuminated their own houses because abolition was popular and they had not the courage to appear on the other side. If they should be called upon to justify their action, they would make patriotism their shield. The Brazilian is very jealous of the honor of his country, and in the abolition of slavery the thought of the removal of Brazil's reproach of being the only civilized country maintaining slavery seems to give more satisfaction than that of the right and justice done, or that of the oppression removed from so many human beings. This same national pride has been of great service in suppressing persecution whenever it has arisen against us missionaries. The tone of influential people who endeavor to protect us is: "Are we not a civilized people, and shall we permit indignities such as only could be expected of barbarians?"

It is somewhat of a trial for us who, through experience, have learned what it is to be a Christian, not to be able to use the word "Christian" as we understand it; but in this land, the simple question "Are you a Christian?" would invariably be answered in the affirmative. Christening is what makes a Christian; so we have to resort to other phraseology in speaking of one's relation to Christ. Among the followers of Christ, the word "believer" takes the place of the word "Christian." In different parts of Brazil the names given to Protestants by the populace vary according to circumstances attending the introduction of the work. In Rio de Janeiro, the first place in which the gospel was preached, they are called "bibles," due probably to the stress laid on the use of the Bible and the estimation with which it was held by the first believers. Before the good news would be accepted, the genuineness of the evidence had to be established. In another part, the Protestants are called "Jesus," for that name, of course, was above every name in the preaching. In the province of Ceara, where the first missionary was a married man, every believer, whether man or woman, married or single, is called a "married priest." Here in Pernambuco we are called "new sect."

There are several things that lead me to advocate "self-support" as the most feasible basis for missionary work in Brazil. First, it is possible. I consider that the obligation to support me rests no more upon the whole church than upon the individual members of it, of which I am one, and there-

fore, it being possible for me to support myself and serve my Master as missionary, I am compelled to do it. To live on the charity of others when God puts it within my power to provide for myself would be inconsistent and insincere. In so saying, I am not accusing any one who does not support himself. The question turns upon the *possibility* of supporting one's self and fulfilling one's obligations as missionary at the same time. It has been said that if a missionary has to take time to earn his own living he cannot do as much missionary work as if he were free from all care as to his income. I will not dispute that point in this paper; but it must be granted that whatever missionary work is done by a self-supporting missionary in a foreign field is just so much more than would be done if he stayed at home for the want of a salary. Let the churches in the home lands support as many missionaries as they can—as many as need to be supported—and let as many go forth as are willing to support themselves, and yet the laborers will be inadequate to the work to be done. Do some of you say you don't see how any missionary can support himself; that you are overworked as it is, and to attempt to earn your own living besides would be death to you? Let me say that earning one's own living is a check against breaking down. With nothing to restrain you, and surrounded by so much that appeals to your sympathies, and work pouring in upon you which you did not seek, how can you refuse even though you know that you ought to rest? Self-support puts you under obligations that compel you to refuse, and so takes your mind from the very work that wears you out as to be more beneficial than idle rest.

Moreover, there are other things to be taught the people besides what is done under the head of regular missionary work. Lessons of thrift and industry are best comprehended if exemplified by the missionaries themselves. With an appearance of good living, without any effort on your part to obtain it, what idea can you give them of industry? You may tell them of how many hours a day you devote to study in order to labor effectively among them; but what idea have the majority of our converts of what intellectual labor is? If they can see what you do to earn your livelihood, they will understand better what industry means, and the effort you put forth in order to live among them to preach Christ will be a strong proof of how much you love Him and them. In imitation of you, they will continue to support themselves, and labor for Christ among their own people without expecting any pay therefor. This feature has been noticeable in connection with self-supporting work in Brazil, while, on the other hand, we have observed that where

the missionary is not self-supporting, any convert who shows any capability for public work expects, if he engages in it, to give up his present occupation and receive a salary from the missionary society.

A self-supporting missionary in Brazil is bound to have the respect of the general public when it would not be given to another, for two reasons; first, because his occupation brings him into constant contact with the people, and lack of respect for a missionary is in most cases due to lack of acquaintance with him; and second, because the Brazilian looks with suspicion upon anything that may be propagandism for the sake of the money there is in it. Their own experience with priestcraft and the Jesuits has made it so. Only recently a gentleman who comes to our meetings told me that the vicar of a certain important parish in this city had told him that he is a priest because his father had educated him for one, and although he does not believe in half that Romanism teaches, he remains a priest because it is his occupation. Is it at all unreasonable that a Protestant missionary, against whom Romanists are already prejudiced, and who lives in better style than their own priests, should be suspected of being what he is for the sake of what he is paid?

Up to the present, the best resource for self-support in Brazil seems to be that which arises from the demand for private tutorage in various branches of learning, and particularly in the English language. There are always to be found people of too liberal ideas to be governed in matters of business and secular education by religious prejudices, while many most unyielding Romanists do not hesitate to employ us rather than not receive instruction on a par with that of their neighbors. In choosing this occupation we are not obliged to take upon ourselves any more work than is necessary for our support, or any that interferes with our gospel work. We invite our pupils to our meetings; some of them become regular attendants and a few have been converted. Besides the indirect beneficial results of our contact with the people, there are others that the missionaries of the next generation, and even we in later years, will feel.

God has blessed the missionary work of the past century to a wonderful degree. He has not despised the inexperience and poor methods employed; yet He would have us profit thereby and improve thereon. Let the Protestant churches of Europe and America give their millions of money; but I believe that the acme of missionary times will not be reached till there are millions of persons going forth from those same churches into all the world, depending only on God's blessing, on the labor of their hands or brain to provide them with means to live and labor among those who are dying for the want of the bread of life. God speed the day.

GEORGE B. NIND,

Methodist Episcopal Layman.

Persia.

LETTER from Rev. John C. Mechlin :

SALMOS, May 16, 1888.

I was one of the 2,000 young people that pledged themselves for Missions a year ago. I graduated from Western Seminary, Allegheny, Pa., was accepted by the Presbyterian Board and sent here.

Three of the seven missionaries that arrived here in October remained at Salmos—Mr. Mechlin and his wife, and Miss Emma Roberts of Atlanta, Ga. Messrs. McDowell and St. Pierre and their wives went on to Oroomioh.

I will tell you how this station was opened, and how God's hand was seen in it. Work has been done in this Plain for several years by Oroomioh helpers. But frequently they disgraced their profession by quarreling and by lying. The missionaries felt it necessary to put a missionary here who could always aid and control the helpers. As to the peoples of Salmos, five nationalities are represented here. 1. Persians—from whom come our rulers and many business men—all, of course, Musselmén, but very friendly. We call on them and they on us. Many of this class are reading the Bible. Sheikh Islam, the religious head of this Plain, is very friendly, and a man of such influence that the Governor does not meddle with his affairs. Much prejudice has been broken down by the medical treatment of Drs. Holmes and Cochran, whom they hold in high esteem. 2. Jews. They are many and very friendly. We will soon open work among them. They are here, as everywhere, a marked race, and their business is trading. 3. Nestorians. These people, among whom we have one church, belong to the Oroomioh Plain, and still cling to the Old Church. 4. Mountain Koords. They are so near that we may count them as belonging to the Plain. 5. The Armenians. They are the richest, and are either farmers or merchants, having a strong national pride. Their great hope is one day to become a separate power, but Russia, Turkey and Persia will all resist this. Surrounded by Mohammedanism, and often sorely pressed to become followers of the False Prophet, they never gave up their form of worship or their belief in Jesus as the Son of God ; but they did not hold so strongly to the spirit as to the letter, of the Bible. Formality took the place of heart worship, and the priests cared more for the fleece than for the sheep. But here they remained, as if to witness for the doctrine of the Trinity ; and it seems as if God had left them here, that, revived and quickened, they might give salvation to all these peoples. At the annual meeting in the fall of 1884 it was, therefore, resolved to open a station for work among the Armenians. Haft Dewan was chosen because it was one of the most central and influential Armenian villages of the Plain.

Dr. J. H. Shedd, of Oroomioh, came that fall to Salmos, and rented a house from Sheikh

Islam in the village of Ula, to begin work there until it could be opened in Haft Dewan. The first thing to do was to secure a house in that village. A man who was connected with civil matters was willing to rent us his property, provided we would give him big rent. But before the bargain was made the proposed transaction became public, and the man received such a beating—bastinado—that he died from the effects of it. Thus the work was begun in blood, though the man was not a martyr for our cause, but for money. Before long another man ventured to offer his place for rent. He received large money in advance for three years. As soon as this became known it caused an awful stir. He was fined—one-quarter of the money being taken from him—and he was also severely beaten. Afraid for his life, he fled to Tiflis, Russia. Many times his wife came to Dr. Shedd and pleaded with him to take back the money and give her the paper. But though we had the right to the place, the next question was to get possession. The people were furious and it did not seem safe to go to our house. We had to appeal to the government ; finally, our minister at Teheran carried the matter before the Shah, and a special order was sent from the throne to the Governor of this province.

A chain of circumstances showed God's providence and answer to prayer. The present Ameer was then Governor of Oroomioh, and on the death of the then Ameer, who had been unfriendly, was appointed to fill his place. Just as he left for Tabriz, he got the mandate of the Shah. He sent for the Governor of Khoi, who was responsible for the troubles having gone so far, and degraded him before the people, probably more to revenge himself than to punish the Governor, with whom he had a quarrel. He also gave orders that no one molest us in Salmos. Posters were put up in Dilimon, the central market town, warning all against interfering with us. Here was the chain of providences : The death of the Ameer, the appointment of a friendly successor, his receiving the decree when he did, and the orders he left in Salmos. And this was not all. He reported the Governor of Khoi to the authorities in Teheran and they summoned him to the capital. He knew that if he obeyed, he would be beaten, and degraded from his position. So instead of going, he sent a present of seven hundred Tomans (\$1,050), and all trouble passed over. As soon as Mr. Wright, who was stationed here by the mission, could take possession, he made his home in Haft Dewan. Some of the leading men met him and said that they would oppose him in every way, would raise money and have their own schools, and their children should not come to his. They said : " Why don't you do as your Master did ? If they did not want him in their city, he went to another." Mr. Wright answered

that he loved their souls too much to leave them; he would stay. A year passed by and all parties became and have continued very friendly.

The hostility to our mission may be easily accounted for. Twenty minutes ride from Haft Dewan is the village of Khosroo-Shah, where for nearly fifty years the Catholic Lazarists have had a mission. When they came there the town was one of the richest on the Plain, partly Armenian and partly Nestorian. To-day it is one of the worst; its lewd women and drunken men give it everywhere a bad odor. The Catholics have taught them to gamble and encouraged strong drink by their own example. For the first time in twenty years a man has been seen in Persia dead-drunk by the roadside. For many years these monks meddled with civil affairs, securing justice only for those that favored them and punishing whom they would. They also farmed the taxes and became so obnoxious that the Government gave strict orders that they should let civil matters alone. They are now under the ban. Dreadful lies had been circulated concerning us, and these poor people of Haft Dewan expected the worst from us. But as time showed that we did not meddle with their affairs, they became friendly and now would not wish us to leave. Though none have come out on the Lord's side, many seem glad to hear the Word. The woman whose husband rented to the missionaries at first stole everything she could get, but this she has ceased to do, and has been known to speak good words for Mr. Wright. She seems in fact to be a Christian.

The work has thus begun; the Bible is read and studied, and the fields are ripening to the harvest. Next winter I hope to work on the Plain among the Armenians, many of whose villages have not been visited.

Asia Minor.

ST. PAUL'S INSTITUTE, TARSUS, Aug. 1, 1888.

EDITORS OF MISSIONARY REVIEW.—You will be glad to know of the safe arrival of our party, our expenses being paid by Col. Elliott F. Shepard. Arriving at Mersine, Tarsus and Adana, we were most cordially welcomed by the missionaries and hundreds of the native friends. These three cities now being connected by rail are almost as one city, having a population of nearly 100,000, consisting of Mohammedans, Armenians, Greeks and Fellaheens. The first thing we noticed was the exceeding poverty of the people, owing to the recent severe famine. This year's harvest is good, still there are thousands of sick, aged, feeble women and little children who are unable to work for their support, whose suffering is beyond description. The people thus

afflicted are drawn to the gospel with greater interest. Since reaching the country it has been my privilege to preach two or three times weekly. In Tarsus from 200 to 400, and in Adana from 1,200 to 1,500 persons were gathered each Sabbath; prayer-meetings are largely attended, and the Sabbath-school lesson has to be given from the pulpit, there not being room to arrange classes for such large numbers.

The generous contributions of Christian friends in America for the famine sufferers have proved a means of grace among the people. A few Sabbaths ago we had communion in Adana, at which 54 persons united with the church on profession of faith. In Tarsus the work has not been so prosperous, owing to the lack of a regular pastor and an unsuitable place of worship. Yet there are many to be gathered into the churches.

Another promising feature is the educational interest among the youth. Besides the contributions for the famine sufferers, which were \$2,445 last year, there was given \$2,400 for the scholarship fund for the poor and orphan children of St. Paul's Institute. From this last amount \$425 was sent with the famine money for immediate use in helping our poor children. On our arrival we were surprised to learn that 75 children had been assisted. Calling at their schools we saw dozens of pale, sickly-looking, yet bright children, sitting on the hard floor, their clothing patched with pieces of many colors, and worn daily for more than a year (they stay in the house while their only garments were washed and dried). Some had only worn-out books, which they shared with others. Asking the teacher, "Is this the condition of the children all the year?" the reply was: "They are now in a better state, as the famine is passing. Many continue the school with insufficient clothing, barefooted and often hungry for days." Many lived on two or three metallics (cents) daily. "Often hungry, yet industrious; shivering with cold, burning with heat, still most eager to make progress." Beyond the pale faces and frail bodies we saw active minds and souls to be loved and won for Christ. They are entirely dependent on benevolent friends for further education—if they are properly cared for and educated, what a great blessing they will prove to this needy and darkened land!

It was God's own time for us to come while the people are so needy and eager to receive the gospel. Our mission is to *teach* and *preach the truth*. The kind interest of the missionaries and people here encourages us in our work. Tarsus will be our headquarters, where our school will be located, yet we will work in other cities and villages throughout Asia Minor.

We expect to open our school in a rented house, October 1. There are many applications for admission, most of whom are orphans and poor children. The sum of \$50 will support a child for one year in the school.

For the success of our mission we depend, with God's blessing, upon the direction of our Board of Trustees and Managers and the benevolent support of Christian friends. I hope you will always be interested in this work, and help it any way you can. It is the Master's work, to whom be all the glory.

I shall be glad to correspond with and hear from you at any time.

Yours in Christ,
(Rev.) H. S. JENANYAN.

Mission Work Among the Zulus in Natal, Africa.

BY REV. JAMES SCOTT, IMPOLWENI.

A VERY unexpected and interesting work has been begun amongst the Zulus in Natal. The European population of the county of Umvoti, of which Greytown is the principal place, are Boers, who belong to the Dutch Reformed Church (Presbyterian). Their minister, the Rev. James Turnbull, was a licentiate of the Free Church of Scotland, educated at the New College, Edinburgh.

Mr. Turnbull's congregation, like their countrymen throughout South Africa, read their Bibles, attended ordinances, and were outwardly good Christian people. Their Christianity, however (except in some special cases), did not extend so far as to caring for the salvation of the heathen perishing around them. Being under British rule, they showed no open hostility to mission work; probably, however, the same spirit was in them as in their countrymen who burned down Livingstone's station, who destroyed the stations of the French missions in Basutoland, and who hindered the advance of missions whenever they had the power.

Three years ago God's Spirit worked in a marvelous way amongst these people. The commencement of this outpouring of the Holy Ghost has been attributed to different human agencies; the Boers themselves say the chief agent was the reading and meditating upon God's holy Word.

After varied experiences, one and another amongst them began to feel that they were new creatures in Christ Jesus; although they had been members and office-bearers of the Church, yet they now for the first time felt Christ a living power within them. No sooner did one speak to his neighbor of the change which had come upon him or her than the reply came: "Such also is my experience"; and soon whole families were rejoicing together and praying for their neighbors and kinsfolk.

One case worthy of mention is that of a woman who was brought into the light while

her husband was on a journey far from home. He heard a rumor of what was going on, and started in a hurry for home, telling his friends that if his wife had taken up with these fanatics he and she would soon separate. Within two days he and his wife were found with hands joined praising and blessing God for His goodness in giving them such a blessed outpouring of His Holy Spirit.

Whilst the Boers were praising God for His goodness, it came into the hearts of some that they had a duty toward the heathen, whom they had hitherto looked upon as little better than animals, to serve them, the superior race. In their gatherings for prayer they brought the condition of the heathen before their heavenly Father, and soon they felt that they must be up and doing. Applications for help were made to various missionaries, especially to those of the Free Church of Scotland. These appeals were gladly responded to, and before long they had several native evangelists preaching the gospel throughout the country. There are now fifteen stations or preaching places where the heathen are gathered together to hear of Jesus and His love. These stations are just the Boers' farm-houses. On the Sabbath the Zulus may be seen gathering in from the neighboring kraals and villages, old and young, men and women, a few clothed, but mostly heathen in their blankets, or even without one. The largest shed available, generally the wagon-house, has been prepared for the occasion, and there the missionary or native evangelist, or, in absence of either, the Dutch farmer, conducts a simple service in the Zulu language. The writer has on some of these occasions seen as many as eighty Boers and three or four hundred Zulus gathered together to worship the one true God, the services commencing on Saturday and being continued till Monday afternoon. There was often a dearth of preachers, but gradually this difficulty is vanishing. Most of the Dutch farmers know the Zulu language, and are well acquainted with the Word of God; and though at first diffident of their own powers, they were persuaded to begin by reading a few verses of Scripture and offering up prayer. Now they are conducting services more and more freely, and thus are becoming bound together, black and white, in one common love to the Lord Jesus Christ. Very soon God gave the blessing to this wonderful work. Not many months after the first attempts were made, over one hundred gave in their names as candidates for baptism. These have now been formed into a native church in connection with the Dutch Church of Greytown; many more have professed faith in Christ, and are now under instruction and being gathered in from time to time. The work is carried on under the direction of a committee of Dutch farmers, who, besides being themselves heartily engaged in the work, employ three native evangelists.

Amongst these evangelists is one man, Petros Skosan, whose case is a striking fulfillment of

the prophecy of Isaiah xi. This man's father was one of the regiment of Zulu warriors who, in 1836, at a signal from that cruel tyrant, Dingaan, fell upon and in cold blood murdered, in Dingaan's own palace, the Dutch leader, Retief, and all his party of about seventy men. The son is now an evangelist, supported by the descendants of these same Dutch Boers to preach the gospel of peace to his heathen fellow-countrymen. The father, who still lives, is also a member of the Church of Christ.

GENERAL INTELLIGENCE.

Central Africa.—The mail from Europe and news from our nearest neighbors, 900 miles off, reach us only once a year by occasional traders or travelers. The rest of the year we are entirely cut off from the outer world. I send these lines by a caravan of Portuguese traders returning to Benguela. We hope that in time communications may be opened with the West Coast through our American brethren of the Bihé. The beginnings of a mission like this, far away from the great arteries of trade and immigration are expected to be hard. Pioneers ought to be giants in faith and courage.

The climate is most trying to Europeans, and hardly less so to the natives. The land devoureth its own inhabitants. Independently of that, there is much worry in settling in a place so difficult of access, and in laboring to make a wild sand-hill overlooking marshes habitable. Material life is very difficult. It is a constant struggle and trial of faith, a daily lesson of trust and unreserved confidence in the loving-kindness and faithfulness of our heavenly Father. Far from complaining of hardships and privations, I must say that, on the whole, they are less than we had anticipated.

Those who read our monthly, *Journal des Missions Evangéliques*, know that when we crossed the Zambesi we penetrated into one of the Prince of Darkness's strongholds. During 30 years of mission life I have found nowhere the ideal heathen, so good, so meek, so yearning after the things of God, which some preachers at home represent the African savages to be. But nowhere have I met with a tribe so hopelessly degraded. The Barotsé themselves say that theirs is a land of murder, that no one is allowed to grow old: their soil is saturated with blood; human bones bleach everywhere in the sun. The spear, a terrible plaything in the hands of these Zambesians, does not ever get rusty. Superstition and witchcraft spread their wings of darkness and death over every village, hamlet, hut and individual. We live in the middle ages, but the middle ages in savagedom. The insatiable greediness of these poor people, their inveterate habit of stealing and lying, the total absence of anything like justice, the utter powerlessness of the so-called

government, foster a universally spread sense of distrust and insecurity. Every one sees a foe in his neighbor and a snare in friendship. The life of the chiefs, great and small, is one of extortion, sensuality and intrigues. Revolutions, like fever, are endemic.

Some time ago, in London, the cloak of respectability was torn asunder, and the world shuddered. Here there is no cloak of respectability, no law, no public opinion to fear. Passions are let loose without any restraint, and the grossest bestiality goes about in broad daylight, barefaced and shameless. There is no innocent childhood or family ties. National brigandage and slavery have borne their fruits, and brutalized man.—*The Christian (London)*.

North Africa.—Within four days' journey of Britain one may land on African soil and find a large field—almost untouched—for Christian labor among the natives of Algeria, the Kabyles. Visiting recently among these people, and making known to them for the first time the glad tidings of salvation, I was much struck with the attention given to the message. Doubtless the novelty of an Englishman speaking to them in their own unwritten language and delivering such a message as a free salvation without works was sufficient of itself to call forth such attention. Seated one evening in a Kabyle house I was greatly delighted with the readiness to listen to the gospel. The wonderful story of the resurrection of Lazarus was being read when my host announced that supper was ready and when I liked I could have it brought up. Having expressed a desire to finish the narrative the little company of Mohammedans continued to give the utmost attention to the words read and spoken. Supper ended, the conversation was renewed. One of our company, an honorable Marabout or religious Mohammedan, who, because of having made a pilgrimage to Mecca, was called Ellhadj, entertained us while he read from an Arabian tract. The man showed us with evident pride a book in Arabic (I presume a portion of Scripture) given him two years ago in Algiers by a Christian English lady who was distributing tracts among the people. Frequently during that evening's conversation my statements were met by the words, "You are right," "Truly." That night I had two sharing the sleeping apartment with me. Having seen me bow the knee in prayer, one of them asked me afterwards if I had been praying. Replying that I had, he added, "May God answer your prayer!" How one is saddened in observing these people praying, as they prostrate themselves toward the east! How the longing comes up to see them worship God in spirit and in truth! Who will offer himself to help make known the gospel among them? Those of us who are in the field would do more if our hands were strengthened by brethren at home. Sometimes too much is expected of missionaries in foreign countries, where, with fami-

lies to be looked after and no domestic help of any real value, and often without means to find even proper help, the missionary has much secular labor to perform which necessarily reduces his time and strength for his proper work. Like the China inland missionaries we are without guarantee of salary. Moreover, no fixed sum can we look for regularly. The society sends to its missionaries that which is entrusted to it, but it leaves the missionaries free to receive from any source through which God may be pleased to send to the help of His servants. Want of means often puts a drag on the chariot wheels, and causes the worker not a little anxiety as he finds the will present to perform more, but the wherewithal to perform lacking. May the Lord of the harvest enable all who pray that laborers be thrust forth to help also in the sending of them on their way.—*Alfred S. Lamb.*

—**Mohammedanism and Missions.** An interesting article on the influence of Arab traders in West Central Africa, contributed by Lieutenant Wissmann to the current issue of the "Proceedings of the Royal Geographical Society," throws light on the question of Mohammedanism and missions, raised by Canon Taylor at the last Church Congress. The writer's experience of Mohammedan influences upon the native populations is in direct contrast with the assertion that the creed of Islam is that best suited to their needs. He gives a graphic account of two visits to Bagna Pesih, and certain villages of the Bene Ki, a division of the Basonge, in Central Africa, before and after the arrival of a gang of Arab traders on the scene.

On the first occasion, in 1882, he was welcomed by a prosperous and contented tribe, whose condition and occupations bore ample evidence to the existence of its villages for decades in peace and security, free from the disturbing elements of war and slave-hunts, pestilence and superstition. The huts of the natives were roomy and clean, fitted with shady porches, and surrounded by carefully kept fields and gardens, in which were grown all manner of useful plants and fruits, including hemp, sugar, tobacco, sweet potatoes, maize, manioc and millet. A thicket of bananas and plantains occupied the back of each homestead, and shady palm groves supplied their owners with nuts, oil, fibers and wine. Goats, sheep and fowls abounded, and no one seemed afraid of thieves. The people all had a well-fed air, and were anxious to trade, their supplies being plentiful and extremely cheap. A fowl could be purchased for a large cowrie shell, and a goat for a yard of calico. Everywhere the visitors found a cheerful, courteous and contented population, uncontaminated by the vices of civilization, and yet not wholly ignorant of its arts.

Four years later Lieutenant Wissmann chanced to be in the same district, and after the privations of a toilsome march through dense, inhospitable forests, rejoiced as he drew near to the palm groves of the Bagna Pesih. A dense

growth of grass covered the formerly well-trimmed paths.

"As we approach the skirt of the groves we are struck by the dead silence which reigns. No laughter is to be heard, no sign of a welcome from our old friends. The silence of death breathes over the lofty crowns of the palms, slowly waving in the wind. We enter, and it is in vain we look to the right and left for the happy homesteads and the happy old scenes. Tall grass covers everything, and a charred pole here and there, a few banana trees are the only evidences that man once dwelt here. Bleached skulls by the roadside, and the skeletons of human hands attached to poles tell the story of what has happened here since our last visit."

It appeared that the notorious Tippoo Tib had been there to "trade," and in the course of that process had killed all who offered resistance, carried off the women, and devastated the fields, gardens and banana groves. Bands of destroyers from the same gang had returned again and again, and those who escaped the sword perished by the small-pox and famine, which the marauders left in their train. The whole tribe of the Bene Ki ceased to exist, and only a few remnants found refuge in a neighboring state.

Such must be counted amongst the results of Arab "trading" in Africa, and if it is at such cost that the blessings of Mohammedan civilization are purchased by the native races, it is no wonder that they are not considered a desirable acquisition. Even if it be true that Christianity is sometimes tardy of operation in its beneficent effect upon the blacks, Christian missionaries and Christian traders can at least boast that they have never wittingly acted otherwise than beneficently towards them. In their case the perpetration of such atrocities would be impossible. With the followers of the False Prophet it is different. Their religion is merely a superstition, adapted to the needs of aggressive and militant tribes, and does not profess to inculcate tenderness or humanity, much less the loftier teachings of the gospel of Christ.

England.—"The Christian Union for the Severance of the Connection of the British Empire with the Opium Traffic," with Sir S. A. Blackwood as its President and Dr. Maxwell Honorary Secretary, gives the following reasons for its formation:

Because as a nation we are responsible through our Indian Government for a trade which is ruining the bodies and souls, and destroying the homes of multitudes of the Chinese.

Because our national connection with this evil traffic is peculiarly close and revolting. The poppy is grown in Bengal alone over an extent of more than 500,000 acres, and this growth is carefully fostered by the Indian Government. The opium drug is manufactured under constant Government direction and supervision. It is sold at auction by the Government, expressly and intentionally for the Chinese market. Including

that from the native states, about 85,000 chests, containing over 5,000 tons of opium, are thus exported annually from India to China, and a revenue of five, six, or seven millions sterling is derived by Government from it. It is a great Government institution, for which England is directly and peculiarly responsible.

Because through many, many years this traffic has been carried on in spite of the remonstrances of the Chinese Government, and of the thousandfold testimony that it ministered only to debauchery, and to moral and social ruin. The Convention of 1885, though it has given to the Chinese the right to put a heavier tax upon imported opium, has not altered in the slightest degree our own relations as a country to the gross immorality of the trade.

Because while, for very shame's sake, we have done a little (only a little) to restrain the havoc which opium was working among our Burmese fellow-subjects, we have done *nothing* to check the ruin which it is working in China among a people in friendly alliance with us.

Because every thoughtful and educated Chinaman, heathen though he be, cannot help denouncing the immorality and unrighteousness of the nation which has deliberately sown among his people a seed of ever-extending vice and degradation.

Because in the largest mission field of the world, according to the unanimous testimony of missionaries in China, our relations as a country to the opium traffic form one of the chiefest hindrances to the spread of the gospel.

Because national judgment must surely follow upon national sin, and it falls upon British Christians especially, not only to acknowledge this sin, but to lead the community in protesting against it, and in continuous efforts to effect its removal.

—*The Foreign Liquor Traffic.* We are glad to hear that the Foreign Missionary Society of the Glasgow Y. M. C. A. are making investigations into this subject with a view to the taking of some definite action. Britain has a terrible account to settle with the Almighty in this matter. The blood of thousands of natives in India and Africa is today crying out to Heaven against her. These dark races implore our aid in turning the tide of a traffic which threatens them with rapid ruination; but Church and State alike seem to turn a deaf ear to every appeal. Why is the voice of our churches silent? Can it be that the terrible extent of the trade is not fully known? or is it that the Church shrinks from fear of the revelations which a careful search would entail? Silence, in view of the facts which many of her ministers and pastors do know, only increases her blood-guiltiness. Already it is known that in her very bosom are a number

of the vilest offenders in "the trade," some holding positions as office-bearers, others, through their liberality and pecuniary aid to missionary and charitable institutions, enjoying contentedly the admiration of their fellow-worshippers as great Christian philanthropists. It is a sin and disgrace that the representation of a Christian to a heathen mind should be the rapacious cupidity of merchants whose merchandise is making the unhappy peoples they trade amongst "twofold more the children of hell than themselves." It is impossible that the Church's foreign missionary effort can succeed as long as she goes with a soul-saving gospel in the one hand and a soul-damning trade in the other. May God give her ministers grace to declare His whole mind and will in the matter, and enable her to wash her hands and garments clean from all complicity therein. If her efforts in the ensuing struggle are not to prove futile, in deep contrition her first step must be that of self-judgment and purification. Judgment must begin at the house of God. As co-workers with God all His true followers are under a threefold obligation to do their utmost. We owe this for the sake of our Lord and Master, who has commanded His gospel to be preached in every part of the world; for the sake of our missionary brethren, in removing the stumbling-blocks we have placed in the way of their work; and for the sake of the poor heathen whom we have enthralled body and soul.—*Christian Leader.*

India.—We have received the report of the Travancore District Committee of the London Missionary Society. It is a closely packed little volume, and its perusal leaves a vivid impression of unusual activity and ingenuity in all departments. Reading-rooms have always played an important part in Travancore. The room at Nagercoil has now been the scene of special gatherings on Sunday afternoons for many months. At these meetings the people have produced the publications of the Hindu Tract Society, and have put forward their best men to argue the case against Christianity, while the Christians have replied forcibly and clearly. This is excellent work, stirring up in the people a great excitement, and making them feel that Hinduism must fight if it is to continue to live. The medical mission has proved itself of great value. There is a medical native agency, carefully trained, and doing most valuable work in the branch dispensaries, and it is proposed to enlarge this department by training a large number of young Christians as dressers. Classes have been held in which domestic medicine has been carefully taught to catechists who have to labor in the remoter parts of the districts; and the elements of obstetrics have been

taught to Bible-women similarly situated. A new dispensary has been opened at Paruttipalli, and another one is being erected at Nagercoil. Toward the latter H. H. the Maharajah of Travancore has contributed Rs. 300. The evangelistic work of the mission has been encouragingly successful, 411 adults from heathenism having been baptized during the year. During that period 593 persons were admitted from the rank of adherents to that of church members.

Japan.—Progress. An interesting letter appears in *The Christian Advocate* from Abel Stevens, D.D., now in Japan. He groups together an extraordinary chapter of events, indicating the rapid approach of Japan toward Christian civilization.

The following is a summary of the remarkable changes that have taken place amongst the Japanese :

1. They have abolished their old dual sovereignty, and restored to power their ancient Mikado, the representative of a dynasty more than 2,000 years old.

2. They have thrown off the strongest system of feudalism that history records.

3. They have established a single national army, a navy, and a general police after the Western models. All these are clothed in European costume and drilled in European manner.

4. They have organized a remarkable system of national education, which Gen. Grant pronounced, when here, the best he had seen in his circuit of the globe. It was devised by an American. It comprises primary or common schools, normal and polytechnic academies, and an Imperial university on the model of the German university.

5. They have established a mail system, and have entered into the "Postal Union." After the example of England, their postal department includes the savings-bank system, and the deposits (mostly by the poorer classes) for last year amounted to \$12,500,000, nearly double the amount of the preceding year.

6. They have established a scientific medical faculty, with native physicians educated in Europe, and all the European improvements, in place of their old medical jugglery.

7. They had no knowledge of the public journal before the arrival of Perry; they now have the public press, including no less than 500 periodicals—dailies, weeklies, monthlies; political, literary, scientific.

8. They have introduced the steamboat, the telegraph, the telephone, etc., now made by native hands. Native companies navigate the rivers and neighboring seas with excellent steamers, quite satisfactory to foreign travelers.

9. They are to have in 1890 a constitutional government—the first native example of it in Asia.

10. They have separated Shintoism and Buddhism from the Government, and abolished their administrative Bureau of Religion. Universal toleration prevails. The ancient faiths are considered barbaric and incompatible with the new career of the empire. The Government acknowledges itself to be without a religion, and is considering what form of Western cultus it may best adopt.

11. They have legally recognized the Christian Sabbath, and it is observed as a day of rest by all Government offices, the public schools, banks, etc.

—**Japanese Views of Christianity.** Several eminent publicists of Japan are carrying on a very interesting discussion just now. The object is to determine whether or not it is advisable for the people of Japan to embrace the Christian religion. *The Japan Weekly Mail*, in a recent issue, summarizes this discussion. It states that those connected with the movement say that Christian dogmas are a bitter pill to swallow, but advise that it be swallowed promptly for the sake of the after effects. Mr. Fukuzawa, a well-known writer, urges this course, although he says he takes no personal interest whatever in religion, and knows nothing of the teaching of Christianity; but he sees that it is the creed of the most highly civilized nations. Professor Toyama, of the Imperial University, has published a work to support his view. He holds that Chinese ethics must be replaced by Christian ethics, and that the benefits to be derived from the introduction of Christianity are: (1) the improvement of music; (2) union of sentiment and feeling, leading to harmonious co-operation; and (3) the furnishing of a medium of intercourse between men and women. It is argued by others that the youth of Japan, being free from the thralldom of creeds, and free to act according to reason, are so far in advance of Europeans, and instead of talking about adopting a foreign religion, Japanese should go abroad and preach their religion of reason to foreign countries. Other writers urge the same views. The writer in the Yokohama newspaper says that those who urge the teaching of Christianity represent an influential section of educated Japanese opinion; they are signs of the times. "To Japan, in an emphatically agnostic mood, came Western science, with all its marvelous revelations and attractions. At the shrine of that science she is worshipping now."

Jews.—Dr. Dalman's statistics of the work and success in Jewish evangelization must surprise all who have not watched the course of events. There are no less than 47 Protestant missionary societies devoted exclusively to this arduous vocation. These employ 377 missionaries, laboring at 157 centers of Jewish population, and have an annual income of about

half a million dollars. In addition to these other missionary societies engage in this special work, as a branch of their general work. England has eight of these 47 societies, sends out about two-thirds of the 377 men, and supplies about two-thirds of the money. Scotland has five societies, Ireland one. Germany twelve, Switzerland one, the Netherlands three, France one, the Scandinavian lands five, Russia (*i. e.* the Protestant churches of,) four, North America seven. The cities in which the largest number of missionaries are engaged are London, [Budapest, Constantinople, Damascus, Jerusalem, Tunis. As the total of all the Jews on the face of the globe is about 6,400,000, there is one missionary for every 16,976 Jews. In addition to these the Roman Catholic and the Greek Churches also engage in this work. Pastor de le Roi, of Breslin, also a reliable statistician, claims that at least 100,000 Jews have confessed Christ since the beginning of the present century. Those yet living of these, together with their descendants, probably number 250,000 children of Abraham who have entered upon the spiritual inheritance of their father. When we recall the fact that ten years ago there were in existence only 20 societies for the evangelization of the Jews, with only 250 laborers and an income less than half of what it is now, the marked progress in this sphere of Christian activity is peculiarly encouraging.

—The existing Jewish Congregation at Mossoul (Mesopotamia) boasts of very ancient origin. When Tiglath Pileser, King of Assyria, conquered the northern regions of the kingdom of Israel, he carried captive a number of the inhabitants, and settled them in different parts of his own dominions. At that time a Jewish congregation was established at Nineveh (now Mossoul), and it is this congregation which has withstood the vicissitudes of ages. The Jews of Mossoul even now consider it as a special favor of Providence that their ancestors became captives before the destruction of the first Temple, so that they were spared the great misfortune which overtook Jerusalem. They glory in the fact that their congregation is older than that of Babylon, and that later on, when the kingdom of Judea came to an end, those of the inhabitants who made their way to Assyria, were enabled to enjoy their hospitality, and to receive every possible support from their brethren in faith already settled in that country. The Mossoul Jews possess two synagogues, a Beth Hamedrash and a cemetery. The ancient burial ground which was first used by the early settlers was destroyed at the capture of Nineveh. The present-day Jews have adopted the Sephardim ritual as their *minhag*.—*Jewish Chronicle*.

Spain.—Persecution. When (in 1883) the late Archbishop of Canterbury said "powerful influences are at work which are entirely antagonistic to Christianity," and that "the Church of Rome is absolutely powerless to meet these anti-Christian movements," he expressed a

very patent fact in a very plain phrase. The Protestant Church has not only skepticism and indifference, but also Vaticanism, to deal with, and a fresh illustration of the narrow, persecuting and intolerant spirit of the Roman Church is seen in the trial and imprisonment of Rev. J. M. Vila, a hard-working and successful Protestant pastor of Malaga, in Spain. A Roman Catholic priest issued a violent pamphlet against him, to which Mr. Vila replied in another pamphlet. Vila was arraigned in the courts on charges, the chief of which was that he had said that the "timber of the manger out of which the priest's horse fed was the same kind of wood employed by the artificer to manufacture an image of the Virgin of Sorrows, and that one timber had quite as much virtue as the other." From an account just at hand in *Light and Truth* we learn that the trial took place in the presence of a large crowd of people. The public prosecutor asked the Court to sentence the accused to six years' imprisonment, a fine of 2,500 pesetas and costs. The counsel for the defense claimed that the Bible supported everything found in the pamphlet.

"Then Señor Vila spoke, and his simple, eloquent address greatly moved the people—many of whom wept, and said, as they left the hall, 'We are now Protestants, also!' He said his intention was not to make a personal attack on the priest, but to combat the false teachings of the Roman Church. As true followers of Christ, they did not hate or attack anyone. The Roman Church, on the contrary, had always opposed the truth of the gospel; and, without appealing to history or uncovering the ashes of the thousands sacrificed by the execrable Inquisition, his presence in the tribunal that day was a living testimony to Romish persecution. A large crowd followed Señor Vila from the court, and expressions of lively sympathy resounded on every side. He tells us that he was full of joy that he had been privileged to testify publicly before the tribunal concerning the truth of the gospel."

"Great attempts were made to influence the tribunal, and so powerful are the Roman Catholic clergy in Malaga that only one paper dared to refer to the case. At last, on April 3, the magistrates pronounced sentence, and Señor Vila was forthwith condemned to two years, four months and one day's imprisonment, besides 250 pesetas fine and payment of costs. The Spanish prisons are such abominable dens of filth and iniquity that this sentence is no light matter. Señor Vila has appealed to the Supreme Court at Madrid, the sentence of which will be final.

"The trial has been the means of producing a great awakening in Malaga, and numbers of persons are confessing Christ. It has also led many to attend for the first time Señor Vila's church, and all the services are very crowded—even on week-nights persons are turned away. The same growth is taking place at the mission stations in the surrounding villages."

IV.—INTERNATIONAL DEPARTMENT.

CONDUCTED BY REV. J. T. GRACEY, D.D., OF THE "INTERNATIONAL MISSIONARY UNION."

Mohammedanism in China.

BY REV. H. V. NOYES, CANTON, CHINA.

How was Mohammedanism introduced into China? What has been its history? What is its present status?

In this attempt to answer these inquiries, information has been derived from the following sources: (a) Mainly from a work printed in Paris in 1878, and written by P. Darby De Thiersant, Consul General and Charge d'Affaires from France to China. He tells us that his book is the result of investigations running through fifteen years, and that he got much information from Mohammedan priests. Doubtless he was able also to get much definite knowledge from Roman Catholic priests, who are scattered so widely through the country. (b) From writers on the subject in the eighteen volumes of the "Chinese Repository." (c) From Williams' "Middle Kingdom." (d) From writers in the *Chinese Recorder*, and the *China Review*.

It is generally conceded that little information, as to their origin, can be obtained from the Chinese Mohammedans of the present day. What is known in regard to it, seems to have been obtained from: (1) Inscriptions on tablets found at the mosques in or near Canton City. (2) Accounts of India and China by two Mohammedan travelers, written, one A.D. 850, and one A.D. 877, in Arabic, and translated into French by the Abbé Eusebius Renaudot. (3) The Chinese annals of Kwangtung (Canton province). (4) A Chinese work "Ui Ui Yuen Lvi," that is "Origin of Mohammedanism," "Ui Ui" being the name given to Mohammedans in China. (5) A Chinese book found in the province of Yunnan and translated by Rev. George W.

Clarke in 1886. (6) A proclamation published in Peking in 1866, by a Mohammedan mandarin, and translated by Professor Vassilief, a Russian learned in Arabic.

The evidence is all in favor of believing that Canton City is the place where Mohammedanism was first established in China. The account given in the "Annals of Kwantung" seems pretty well corroborated, viz.: "At the commencement of the dynasty of Tang (618 to 908) there came to Canton a considerable number of strangers, natives of the kingdoms of Annam, of Cambodia, of Medina, and of several other countries. They worshiped heaven and had no statue, or idol, or image, in their temples. The kingdom of Medina is near to that of India, and is where the religion of these strangers, which is very different from that of Buddha, originated. They do not eat pork, nor drink wine, and regard as impure the flesh of every animal not slain by themselves. Having asked and obtained from the emperor an authorization to reside at Canton, they built magnificent houses of an architecture different from that of the country. They were very rich and subject to a chief chosen by themselves. By reason of their good fortune, they became so numerous and influential that they were able to maltreat the Chinese people with impunity. This was carried to such a pitch that a mandarin high in rank was impelled to issue a proclamation in the name of the emperor, warning these foreigners that if they continued to conduct themselves so badly they would be punished severely."

The tablets at Canton, the Peking proclamation and the two Chinese books already mentioned all give, in

somewhat different forms, the story of a bright appearance in the Western sky, connected with a singular dream of the emperor, which the astrologers and soothsayers interpreted to mean that a great sage had arisen in the West, who was ruler of a powerful country named Medina, and that it was very important, in the interests of the empire, that friendly relations be established with him; that then the Emperor sent an embassy to Mohammed, who appointed three envoys, of whom only one lived to reach China, by way of Si Ngan Fu, and afterwards settled in Canton. This sounds wonderfully like the story of the introduction of Buddhism, and may be taken with at least one grain of salt. This much, however, appears to be true, that in the early part of the Tang dynasty, about A. D. 628, a maternal uncle of Mohammed, Wahib Abi Kabcha, came to China, was received with much favor by the Emperor, and established himself in Canton. P. Darby de Thiersant states that "this man obtained an authorization to build a mosque at Canton, and, at the same time, the right for his co-religionists to profess freely their worship in the empire." He then goes on to say: "Wahib Abi Kabcha, his mission accomplished, returned to Arabia in 632, hoping to find again the Prophet, but on arriving he was apprised of his death, which caused him profound grief. He rested for a time, and when Abu Becker had formed the Koran from the scattered leaves left by Mohammed, he took the holy book and set out again for China. He suffered much in returning to Canton, where he died, worn out by the fatigue of the voyage. He was interred in one of the suburbs of the city, where his tomb remains until this day, an object of veneration to all believers in the extreme East. It is to him that Muslims are indebted for the construction of the most ancient mosque in

China. The first Mohammedan temple, built afterwards in the Northwest, at Si Ngan Fu, one of the two capitals of the empire, dates from A. D. 742, from which we may suppose that Islam did not penetrate by land into the north of the empire until that time. In the flourishing period of Kai Yuen (713-742), relates the Si Yu Chen, 'the barbarians of the West arrived *en masse* in the Middle Kingdom, and, as by an irruption from more than a hundred kingdoms, removed at least a thousand leagues, bearing with them as presents their sacred books, which were received and deposited in the hall for translation of sacred books and canons of the imperial palace. Starting from that epoch, the religious doctrines of different countries of the West spread themselves and were practiced openly in the empire of Tang.'

"The first real nucleus of Mohammedans of the West implanted in China was a contingent of 4,000 Arab soldiers, which the Kaliph Abu Giafer sent, in the year 755, to succor the Emperor Sou Tsong, menaced by the rebel An-lo-chan, and who, as a recompense for their services, permitted them to establish themselves in the principal cities of the empire. These soldiers, who married Chinese wives, may be considered the first stock origin of Mohammedan Chinese."

The above extract contains the substance of what is known concerning the entrance of Islam into China, and the account is corroborated by the fact that those who have given attention to the matter say that the Mohammedan Chinese are different by race from other Chinese; that in them may be clearly recognized a mixture of Arabic, Turkish and Chinese blood.

From this time, A. D. 755, or thereabout, until the latter part of the ninth century the trade of Canton with Arabs and other people from

the West must have been very flourishing. One writer says that "under the dynasty of Tang the ocean was fatigued with the thousands of ships sailing from the Orient to the Occident." In 1068 the emperor appointed a foreigner named Siu Ya To Lo to administer the government of merchants from the West. That functionary designated quarters for the foreigners, and their families continued to be inscribed on the registers of the State. It is probable that harsh measures were afterwards employed against them, for a number emigrated to Kiungchow, on the island of Hainan, where they built four mosques which still exist. On that island also are yet found the descendants of ancient Mohammedan families. From this time the commerce of Canton with foreigners diminished continually, and they for the most part returned to their native land.

In the Yuen dynasty, commencing 1280, the Arab merchants, profiting by the influence which their co-religionists had at the court of Kublai-Khan, renewed on a grand scale their relations with China. But for the most part, instead of returning to Canton, they betook themselves to the provinces of Fuhkien, Chehkiang and Kiangsu. The port of Foochow became by this circumstance a grand center of commerce.

We have given a view of the course of events which brought Islam into the provinces that lie along the eastern coast of China. It evidently came by means of commercial intercourse to a great extent, and by way of the sea.

It remains to inquire how it was planted in the remaining provinces. At the extreme south of the western border is the province of Yunnan, said to contain three and a half million Mohammedans. In the earlier centuries this province seems to have been inhabited by wild tribes not less savage than the North American In-

dians. This is the account given of them when Yunnan was constituted a province of the empire in 1295. "They were true savages, without the least trace of civilization, living in a state of nature, ignorant of how to cultivate the soil, sustaining themselves by hunting and fishing, and burning their dead without ceremony." The emperor, Kublai Khan, appointed one of his ministers, called Omar by some, by others Sayid Edjell, or Si Tien Che, to administer the government of the province. He taught the people agriculture, social obligations, and the art of writing, and by wise institutions succeeded in civilizing them. He taught them the religion of Mohammed, and at the same time the respect which they ought to have for Confucius, to whom he erected temples, and also built mosques in all the cities. He gathered around him a great number of Mussulman scholars and others whom he loaded with favors, and who established themselves in the country. He governed for six years, and died much lamented. The people built for him a magnificent tomb, while the emperor erected a temple in his honor. This man was originally from Bokhara, but submitting to Genghis Khan became a part of his guard. He evidently had a large influence over the people. Marco Polo says that from 1280 to 1300 the whole population of Yunnan was Mohammedan.

There have been several rebellions. One, in 1817, induced by the massacre of a number of Mohammedans by other Chinese, the burning of a mosque, and the injustice of certain mandarins, sustained by the governor. The insurgents, after having defeated in several encounters the imperial troops, laid siege to the capital of the province, where the governor had shut himself up. The emperor sent at once, a large body of soldiers who defeated the rebels and obliged them to take refuge with the

savages on the frontiers. The chief was made prisoner and cut into fragments. This insurrection continued about a year.

Another rebellion broke out on the western frontier in 1826 which was ended in 1828. Another took place about 1834, provoked by the mandarins of Chan Ning Fu, who caused a massacre of Mohammedans at the city of Mong Mien, under the pretext that they wished to revolt. More than 1,600 men, women and children had their throats cut without mercy, and this horrible butchery was continued until Mohammedans from the neighboring towns ran to their succor, and meted out terrible reprisals. The troubles were settled by a general whom the Viceroy sent for that purpose.

By far the most serious rebellion in this province commenced in 1855, and was not ended till 1873. It originated in a contention about some silver mines, but grew until the whole province was embroiled. Near its commencement a fearful massacre of Mohammedans took place, encouraged and even ordered by the officers of government. This was followed by eighteen years of bloody strife culminating in the surrender of Ta Li Fu by the Mohammedans, which virtually ended the rebellion. After the surrender seventeen Mohammedan chiefs were invited to a banquet, and suddenly, a preconcerted signal being given, were all beheaded; those who had favored the surrender as well as those who had opposed it. To the lasting disgrace of the Chinese general, within three days, in the city and surrounding villages, out of 50,000 inhabitants 30,000 were mercilessly butchered by the soldiers acting under the command of their chief.

In regard to the rest of China, it is only necessary for our present purpose to consider particularly the provinces of Kansuh and Shensi. They contain nearly three-fourths of

all the Mohammedans in China. And these Mohammedans came by a different route from those who entered the eastern provinces. Those came from Arabia, by way of the sea, but these from Turkey and Persia, through Bokhara, and thence into the province of Kansuh. This province is therefore considered the central point of the sect, in the extreme East. And the sect has had its existence there mainly since the general breaking up that took place when that fearful Tartar general, Tamerlane, swept not only through Central Asia, but over the burning plains of India, and over the frozen steppes of Siberia, passed beyond the Caspian Sea, beyond the Black Sea to the banks of the Danube, conquered Asia Minor and Syria, and even went down into Egypt, and stopped, at last, not because defeated, but only tired of conquest.

The first mosque in the northwest was built at Si Ngan Fu, in the province of Shensi, A.D. 742. The *Chinese Repository* mentions an embassy sent with valuable presents, by way of Kashgar, as early as 708. From a Mohammedan writer in the same periodical we have the following: "In the reign of Wan Tsing, A.D. 842, several myriads from the tribes of the Ui Ui (Mohammedans) petitioned to enter China, and the emperor directed them to be settled in the various departments of Shensi, where they have enjoyed the support of many sovereigns and have furnished a succession of loyal and upright scholars for the service of the State. These have maintained the pure, true faith for a thousand years without defection." The information about Kansuh in these early times is very meager, but we have the following in regard to the country lying farther west. In 713 a Moslem, Couteybe Ibu, conquered Bokhara, and took Samarkand. The Chinese emperor was much alarmed at his conquests, and treated the ambassadors that he sent

with the greatest respect. This event is important, as from it dates the establishment of Mohammedanism in Khouresm, where later was founded the kingdom of Ui Ui, or Mohammedan Chinese. In 1124 this kingdom gave its subjection to China at Samarkand. There is not much more of importance to relate in connection with these provinces, until the present dynasty. It is evident that in the contentions which were continually occurring between the Chinese and the Mohammedan provinces on the west and in Central Asia, the Chinese now and then conquered portions of Mohammedan territory, and now and then these outlying provinces regained their independence; that Mohammedans were more or less employed as allies or soldiers in the Chinese army, became officials, sometimes occupying very high positions, and that in this general mixing up along the border a large number of Mohammedans became permanent inhabitants of the western provinces of China.

This account would not be complete without some notice of the great rebellion which took place in Shensi and Kansuh from 1861 to 1873. Like all other Mohammedan rebellions in China, it was not on account of religion. The members of this sect are quite as clannish as the pure Chinese, and generally go together in any attempt to resist what they deem oppression or to gain dominion. The outbreak of 1861, commencing in Shensi and spreading to Kansuh, originated in this way: "A Chinese rebel chief, after having devastated Sz Chuen, invaded Shensi. To resist the invasion the militia was organized in every locality. The Mussulman militia, commanded by their own chiefs, were by their own wish kept separate from the other militia. The bandits at length took the city of U Nau. The Mussulman militia took back the city, in which they found immense treasure, either brought

there by the rebels or abandoned by the owners, who had been obliged to flee to save their lives. The Chinese militia of the neighboring districts, learning of this, clamored for a part of the booty, which the Mohammedans stubbornly refused. The Chinese did not dare to attack them, but waited an opportunity for revenge. It came at length from quite a small affair. One day a Mohammedan cut some bamboos from a grove near the village where he was. The owner, not a Mohammedan, charged him with cutting them without permission, and was answered arrogantly. He then complained to the Mohammedan religious chief, and not obtaining redress went to the Chinese district magistrate. The magistrate did not dare to punish the offender, but plotted with the leader of the large town of Chely to massacre the Mohammedans. One of their villages was therefore laid waste by the Chely militia. This was followed by a general uprising of the Mohammedans, and a sanguinary contest of three days and three nights, in which they came off victors. When the mandarins sent imperial troops to succor the vanquished, these were also obliged to beat a shameful retreat.

"The insurrection then spread throughout the province and made its way into Kansuh. It was kept up for twelve years, and cost an immense amount of blood and treasure before it was finally and most thoroughly put down by that valiant General Tso Tsung Tang."

"In regard to the central provinces of the empire, the following quotation will suffice: "The history of Mohammedans in these provinces is the history of the inhabitants of each province. We need not speak particularly of them. We only say that since the dynasty of Yuen, 1280, a great number of them have occupied very high positions, both in the capi-

tal and in the provinces, as ministers, generals, viceroys or governors."

Mention ought also to be made of those colonial dependencies of the empire which are largely Mohammedan, viz.: Koko Nor on the south of Kansuh, and on the west all that part of Ili which lies south of the Tien Shan Mountains, and where are situated the noted eight Mohammedan cities.

The following is an approximate estimate, in round numbers, of the present Mohammedan population of China. Dr. Williams says that, north of the Yang-tsz Kiang, there are at least 10,000,000.

P. Darby De Thiersant gives an estimate, more particularly by provinces, as follows: Kansuh, 8,350,000; Shensi, 6,500,000; Yunnan, 3,500,000 to 4,000,000 (this includes the savage tribes who reside on the frontiers of Burmah); Shansi, 50,000; Chihli 250,000. Of these 100,000 are in the neighborhood of Peking. There are in the city eleven mosques, one near the palace, very beautiful, built opposite the imperial pavilions, in honor of a Mohammedan queen, whom the Emperor Kien Lung espoused in 1735. Shantung, 200,000; Hunan and Hupeh, 50,000; Kiangsi, 4,000; Kiangsu and Nganhwui, 150,000; Kwangtung, 21,000; Kwangsi, 15,000; Kweichau, 40,000; Szchuen, 40,000; Honan, 200,000; Chekiang and Fuhkien, 30,000. If we add to these a probable estimate of 300,000 for Koko Nor and the southern part of Ili and take the larger estimate for the province of Yunnan, we have a total of somewhat more than 20,000,000.

Having given a cursory view of the introduction of Mohammedanism into China and its subsequent history there, having given statistics to show its present strength, we will not venture to tread the delicate ground of prophecy, but leave others to answer the question, What in the future is likely to be its influence in China?

noting, however, some facts which have a bearing upon the answer.

(1) Mohammedanism in China does not seem to have gained its numbers by proselytizing. The Mohammedans of to-day in general trace their descent, for hundreds of years, from Mohammedan families. They have multiplied by a natural increase. They also add to their strength by purchasing, in times of famine or other calamity, large numbers of children, whom they bring up according to the doctrines of their religion. They have been known, during a single famine, to purchase 10,000.

(2) They hold to their religion very tenaciously, by which is only meant that they do not easily leave their sect. The instances are rare where they become Christians. On the other hand, they sit so loosely on their foundations of doctrine that they find no difficulty in going through all the forms of the Chinese ritual when they are appointed to office. They can worship the tablet of the emperor, but they put the picture of the Prophet behind it.

(3.) There does not seem to be any special antipathy against them, on the part of either rulers or people, on account of their religious belief. They have often held office and have had many favors granted them. The contests or rebellions in which they have been, from time to time, concerned have seemed more like immense clan fights than any contention about religious belief. The question has been about dominion, not about faith. This is evident from the fact that when, in one part of the country, Mohammedans are engaged in a bloody rebellion, those in other parts are not molested. During the years of rebellion in the northwest, and also in Yunnan, Mohammedans, under the very shadow of the imperial palace, lived without the least appearance of molestation. The great clan fight about a silver mine in Yunnan could never have

been drawn out into an eighteen years' bloody contest, unless there had been something more than that silver mine at stake. So in the north-west, a contest about the division of spoils, or the cutting of a few bamboos, was, indeed, the match which set fire to combustibles, but certainly did not furnish fuel for combustion to the flames of that fierce contest that raged for twelve years, and was only quenched at last in rivers of blood. The contest was a contest for power.

(4) We can never be sure how much the Mohammedans in China are influenced from without. Dr. Williams says that the last great rebellion was largely fomented by Turkish sectaries.

Ramabai's Institution for Child-Widows.

THE little high-caste Brahman widow, Ramabai, bearing the highest honorary and literary degree bestowed by the Brahmanic brotherhood, and known by the title "Pundita," invented by an English lady for convenience of foreign introduction, came among us in an unostentatious way, studied our institutions and organized support of a cherished plan of her own for elevating and educating "little widows" of high-caste families in India, and departed the country as unostentatiously as she entered it. The organization which she accomplished while in this country is entitled "The Ramabai Association," which was formed at Channing Hall, Boston, Dec. 13, 1887. It was supported by Rev. Edward E. Hale, D.D., who was elected President, and Dr. Phillips Brooks, Miss Frances E. Willard, Rev. Geo. A. Gordon, and the since ascended, Dean Rachel L. Bodley, M.D., who was Ramabai's patron saint all the while she was in America.

A Board of Trustees was constituted for America, and an "Advisory Board" was appointed for India. Miss A. P. Granger, of Canandaigua,

N. Y., became Corresponding Secretary. Twenty-five thousand dollars was estimated as necessary for purchasing and finishing buildings to accommodate fifty boarders, and \$5,000 annually for its maintenance. Salutations came to the organization from England and from India.

Sir William Wedderburn, of England, lately retired from the Indian Civil Service, wrote :

"Both Lady Wedderburn and myself are very glad to receive news of Pundita Ramabai. We are both much interested in female education, especially in India, and it will give us much pleasure to do what we can to promote the Pundita's proposed normal school. When you have completed your plans I shall be glad to hear from you again; in the meantime allow me to express the pleasure I feel that Pundita Ramabai has found such good friends and supporters in America."

Dr. Ramakrishna Bhandarkar, professor of Sanskrit in a college in Poona, India, after a conference with several of his friends, wrote :

"We are glad that you American ladies are going to interest yourselves actively with the amelioration of the condition of your unfortunate sisters in India. I assure you we shall consider it a duty to give you all the assistance we can. I suppose the details of the scheme will be settled when Pundita Ramabai and the female teachers will arrive in India."

Dr. Bhandarkar and his friends were indorsed by Hon. Lionel Asburner, who was for thirty-six years in the Indian Civil Service, as "very responsible, influential men."

On the eve of her departure from the United States we received from her the following personal note :

"VALLEY STATION, NEB., June 16, 1888.

"DEAR BROTHER IN CHRIST :

"I received your kind letter a few weeks ago, but could not answer it through want of time. I have sent a few circulars to you already, and am sending a new one which has just come out. It is just twenty months since I have seen you when we talked about my work and when so little of hope seemed to exist, but the Heavenly Father has been with me in all that I have attempted, and my hopes are now almost realized so far as the material assistance goes. The main work is yet to be done, and I hope and pray that the heavenly grace will strengthen and sustain me in my undertaking.

"Many good people seem to have a misunderstanding about the work that I am trying to start, and are generally inclined to discountenance my project. Their fears seem to have arisen from the fact that my institution for child-widows is to be a purely secular one, and also from a misapprehension that its founder is diverting in this direction the energies of Christian women and funds which should properly go into missionary channels. This latter I emphatically deny, having never, in public or private, attempted to do such a thing which will injure the foreign missionary cause.

"I have good reasons for making my school purely secular. Such institutions are a necessity at present.

"Because :

"The orthodox Hindu widows will not go to any school home if the study of Christian religion is made a condition to their admittance.

"It is against their faith, and they will not sacrifice their conscience to worldly advantages.

"Such a condition will prove a strong temptation to many light-minded women, and make hypocrites of them.

"Missionaries do not reach the strictly orthodox widows, who suffer most, and who are in the keeping of their male relatives. Some of these relatives will be glad enough to have their daughters or sisters educated in purely secular schools, but they will by no means let them be instructed by missionaries. Such widows, if once educated and become self-supporting, having all the freedom of action and thought, and untrammelled, it is hoped that they will accept Christ, when they realize the advantages of His religion, which they will be requested to study if they choose to do so. And even if we are disappointed in our hopes for their conversion, we shall at least have the comfort of having done our duty in relieving their sufferings and giving them the means by which they may lift themselves out of the lamentable state of drudgery, and become self-respecting, self-supporting members of society. The Bible will be placed in their hand, but we cannot make its study a condition for the above reasons. I do not ask any people to give their money to this *instead* of to missionary work, but I earnestly solicit the assistance of our friends who have it in their power to help forward more than one good cause.

"Very truly yours, RAMABAI."

Ramabai affirms the unique character of her proposed institution as devoted to high-caste widows—a class which she thinks is wholly un-reached and absolutely unapproachable through missionary or other

religious schools. High-caste girls, she says, may be in the missionary schools in some instances prior to marriage, but not after that event, either as wives or widows. She says the missionary schools are open to all castes, as they should be, and are none of them devoted exclusively to high-caste women, much less to high-caste widows. In the circular referred to in her letter, she set forth some features of the case. The movement is truly unique, its author, talented, sincere and standing in her individual capacity for what she esteems an important reform in her own country, by what she thinks is the only feasible method for reaching and relieving high-caste Hindu widows, whose trials and deprivations she has experienced. It would seem that even Anglo-Saxon love of fair play, not to say of freedom of speech and press, would justify us, even if we disapproved her measures, which we do not, in allowing her to reach those of our readers who may not otherwise have had the opportunity, through the following quotations from her own statements of the case.

She says :

"A few Hindu parents would not mind their daughters coming in contact with children or people of inferior castes before the marriage, but this cannot continue after the girl has gone through the marriage ceremony, the only religious sacrament to which she is entitled and which is considered the means of her regeneration and by virtue of which she becomes a high-caste woman and a member of her husband's family. A few married high-caste girls and women are allowed to be seen and instructed by foreign missionaries in the zenanas, but not in the missionary schools. These women, it must be remembered, do not belong to the strictly orthodox families ; their husbands, fathers-in-law or fathers, in whose keeping they happen to be as wives or widows, being half skeptical, half Brahmanical, or, perhaps, partly Brahmo and partly Christian in belief, and all of them men who are educated in Western ideas.

"Even among these families the education of women is limited to merely reading, a little writing, and at the best the four fundamental rules in arithmetic—an education not so thorough as to enable them to

think for themselves or to qualify young widows to become teachers or to engage in any occupation which would make them independent of male relatives. There may be a few exceptions to this statement among the Brahmos and other non-orthodox families, but among these the necessity is not so great, as widows are not put to the severest trials as in orthodox communities.

"It is strictly true of every orthodox Hindu family that women are never allowed to be visited or instructed by a foreign missionary. I derive my knowledge of the social condition of the orthodox high-caste Hindu women neither from fables nor from the statements of half-informed persons, but I get it directly from what I have seen and known. I myself was born and reared in an orthodox Brahmanical household, and though my parents approved of women being educated they would have been the last persons to allow their daughters under the instruction of missionaries.

"It was not until after their death when I had attained my legal age, and then there being no male relative to control me, and my education having enabled me to get my independence, that I had any chance of seeing the missionaries and other people not of my own caste, and of reading the books which were antagonistic to my ancestral religion. This is true to-day of every other household like that of my parents.

"I have deduced from these facts that the orthodox high-caste women of India cannot be helped by missionary societies. An agency which is neither identical with nor antagonistic to these societies must be employed in order to draw these women out of their secluded homes. Purely secular institutions are the necessity of the hour in India, institutions which will be like homes to the little widows, where their material wants will be supplied, and their physical pain alleviated. The education afforded in these homes must prepare them to face the world and must put within their reach the power which will be the means of their independence, leaving them free at length to think and choose for themselves. . . .

"As for ourselves we are convinced that it is not against our Christian belief to carry to those who need it help in any shape, even though we may not be able to carry our creed with it. It will do no harm to any of us to read the beautiful parable of the "Good Samaritan" twice over, and try to find out what our Lord Christ meant to teach by it.

"I am aware that even after setting forth this plan in the plainest language, many Christian people may still misapprehend or misrepresent it without meaning to do so; and, on the other hand, all enemies of woman's progress and freedom in Hindustan,

together with the pious Hindus who look upon this movement as dangerous heresy, may try to annihilate it.

"But our trust is in the Heavenly Father, who is our strength and who, because He is almighty, is able to bring us safely out of this serious difficulty."

Death of Mr. Ahok's Mother.

WE say "Mr. Ahok's mother," because we cannot present her after our custom by her own name, and also because her estimable son has become so widely known that the mother shares in the luster of his renown, though her sterling qualities merit wide recognition and respect. Mr. Ahok is a wealthy Chinese merchant who was led to Christ through the agency of Rev. S. L. Baldwin, D.D., now Recording Secretary of the Methodist Episcopal Missionary Society, and who before he professed Christianity at all donated \$10,000 for the founding of an Anglo-Chinese College at Foo Chow. Mr. Ahok was a lay delegate from the Foo Chow Conference to the Methodist Episcopal General Conference held in New York last May, but was unable to come; whether alone because he was unwilling to risk his chances of escaping the leashes of our obstructive Chinese legislation, we cannot say. Ahok's mother stoutly antagonized his acceptance of Christianity, but later herself became a genuine Christian with marked individuality of experience.

We take from the *California Christian Advocate* the following account of the funeral of Mr. Ahok's mother:

Not long since, at the age of eighty-six, occurred the death of the mother of Mr. Ahok. The first intimation the writer had of the sad event was the receipt of the following note, written by an English-speaking clerk in Mr. Ahok's store: "I am sorry to inform you that my mother left this world at 7 o'clock this evening, and we shall put her in her everlasting bed to-morrow morning at 8 o'clock. Will you please notify others," etc. Having been requested to conduct the funeral exercises, we reached Mr. Ahok's residence a little before the time appointed, and noticed a coffin in a

framework of a recess of the room where the services were to be held. Soon after the company had assembled loud weeping was heard, and immediately Mr. Ahok and his two adopted sons, together with several other male relatives, slowly entered the recess from another room, bearing the body, encased in elegant silk, and laid it in the coffin. The weeping continued while the unoccupied space in the coffin was being filled with the pith of a certain plant, and with bits of paper rolled into small balls. After this, the assembled friends viewed the face of the deceased, when we were requested to proceed with the services. These consisted of the singing of a hymn, prayer, a short address from the words, "Blessed are the dead that die in the Lord," etc., followed by another hymn and the benediction—all, of course, being in Chinese. During the services Mr. Ahok sat on a piece of matting on the floor, near the head of the coffin. When the benediction was pronounced, the friends quickly dispersed, leaving the sorrowing relatives alone with their dead. In a short time the coffin was closed and hermetically sealed; but it has been decided that the interment will not take place until the forty-ninth day after the death. In this part of China the wealthy families, and many of the middle classes, begin on the seventh day after a death a series of "meritorious" ceremonies for the repose and general benefit of the soul of the departed, or the *three* souls, according to the heathen notion. In one form or another these ceremonies are repeated every seventh day from that of the death, some continuing until the forty-ninth day. Buddhist or Taoist priests are hired to manage these exercises, which are described in that painstaking work, "Social Life of the Chinese," by Rev. Justus Doolittle, for fourteen years a missionary here at Foochow.

Mr. Ahok is following the custom of having his friends and relatives meet every seventh

day until the burial; but, instead of having senseless heathen ceremonies, social religious meetings are held, and the gospel is preached. Thus our Chinese Christians adhere to harmless native customs, only substituting Christian for heathen worship.

We are informed that about five years ago Mr. Ahok's mother had quite a protracted struggle, deciding whether she would become a Christian or remain a Buddhist. Since his conversion, Mr. Ahok has had preaching Sunday afternoons at his residence, as well as mid-week social meetings and family prayers. His mother used to alternate between these services and the worship of the idol, which had for so many years deluded her. While continuing this practice she had a good opportunity to compare the two religions. One day, after attending Christian worship, she said to her friends: "You may take my idol away; hereafter your God shall be my God, and your Saviour my Saviour." And the joy which shone in her countenance showed that she had indeed found him of whom Moses and the prophets did write, Jesus of Nazareth. The idol was presented to Bishop Merrill when he was here in 1883. From the time of her conversion, this aged Chinese lady had a bright evidence of acceptance with God, and became more and more firmly established in the faith during her few remaining years. Through her influence Mrs. Ahok's mother, who still survives, was also constrained to turn from idols to the true and living God.

How encouraging all this to the missionary of the cross, who, in such a benighted land, is oftentimes depressed by the mass of heathenism, which, like a moral miasma, environs him as does the very atmosphere! What proofs the conversion of these aged ones that in China, as elsewhere, the gospel of Christ is "the power of God unto salvation to every one that believeth"! Our millions of dear brothers and sisters in America, who, by their prayers and money, are advancing God's cause in heathen lands, may well rejoice with us over all such triumphs of grace.

V.—THE MONTHLY CONCERT OF MISSIONS.

BY A. T. PIERSON, D.D.

GENERAL SURVEY.

OUR intention is during the twelve-month to turn the whole wheel round and bring successively to view every part of the world-wide circle of missionary labor. We give the scheme for the year, and as far as may be the structure of THE REVIEW will conform throughout to this plan:

JANUARY: General Outlook. Survey of the World.

FEBRUARY: China and Confucianism. Thibet.

MARCH: Mexico, Central America. City Evangelization.

APRIL: India and Ceylon. Brahmanism.

MAY: Burmah, Siam and Laos. Buddhism.

JUNE: Africa. Freedmen in North America.

JULY: Islands of the Sea. Utah. North American Indians.

AUGUST: Italy, France, and Papal Europe.

SEPTEMBER : Japan, Korea. Medical Missions.

OCTOBER : Turkey, Persia. Mohammedanism and Nominal Christian Sects.

NOVEMBER : South America, West Indies. Papacy. Home Missions.

DECEMBER : Syria. Jews. Educational Work in Missions.

As in January we propose a general survey, it may be well, first of all, to keep before us certain figures and facts of world-wide significance, even at risk of repetition.

There are 3,064 languages in the world, and its inhabitants profess more than 1,000 religions.

The most careful computation which we have been able to make or find makes the present population of the globe somewhat over 1,500,000,000. Of these, pagans, heathens and Mohammedans constitute 1,040,000,000, and the rest (460,000,000) are nominally Christian, Papal, Greek and Protestant. There are, however, not more than 31,500,000 Protestant church members. At least one-half of this 460,000,000 are *Nothingarians* and *Confucionists*. To these more than thousand millions, Protestant Christendom sends 6,230 messengers of the cross, of whom 3,000 are ordained missionaries and 2,500 women. To these, in estimating the sum total of workers, we must add some 30,300 native preachers, teachers, catechists and lay helpers, who have been raised up out of pagan, heathen and Mohammedan communities as the first fruits of missions, making a total force in the foreign field of 36,530, of which about *five-sixths* are converts from *heathenism*. Could these workers so be distributed as that the entire unevangelized population could be equally divided among them, each would still have to reach, within an average lifetime, at least 28,400 souls with the gospel! And this, too, with all the disadvantages of having to get to the field and get over the field,

and master the languages that must be the vehicle of communication.

To estimate the entire number of converts in all foreign mission fields at 3,000,000 is very liberal, in fact in excess of the real number; but it must be remembered that these represent not less than 600,000 families and 30,000 churches, mission stations and schools; and that out of these 3,000,000 converts, 30,000 workers have gone into the field, or *one out of every 100*, while Protestant Christendom has sent forth but *one out of 5,000*!

The money annually raised for carrying on Protestant foreign missions is a little short of \$11,250,000, or an average of 37½ cents per year for each evangelical church member, or less than *one tenth of a cent* a day. Accurate figures we are unable to give or get concerning either medical missions or the educational work. As to the first, their growth is so rapid that if we could present accurate returns they would be hopelessly in the rear before we could get this number of THE REVIEW electrotyped. For example, the Edinburgh Medical Missionary Society alone, which had in 1871 only 7 students, and in 1881, 16, had in 1886, 170 *qualified medical missionaries* in active service. Within ten years the income of the society increased *five-fold*.

As to schools, they exist in connection with all missions and are often the first form of evangelistic agency. It is computed that for every fifteen church members and adherents gathered in heathen lands, there is one school. If so, then the total number is not far from 200,000, which, including schools of every size and grade, from the primary to the collegiate, is not, we are persuaded, far from correct. But we hope before the year closes to gather more accurate and trustworthy figures. There are in the world 16,447,990 Sunday-school pupils, by the last

figures published. The average membership is probably about fifty, which gives 329,000 Sunday-schools in the world. All these figures are approximate only, but they may help to form a general conception of the world's present condition and needs, the comparative growth of missions, and the outlook for the future.

Certain grand facts ought to stand boldly before us like the mountains on a landscape.

1. The world has been fully explored. There remains probably no undiscovered territory.

2. The origin and history of every nation have been traced; languages have been reduced to forms, and literature created.

3. The present marvelous facilities for rapid travel and communication give easy access to all parts of the globe.

4. Commerce of the globe, especially by sea, is in the hands of Protestant nations; postal and telegraph unions extend into all countries.

5. The Bible has been translated into more than 300 tongues—the press is greatly utilized.

6. Barriers so completely removed—Christian missionaries under protection of law in every land.

7. A native ministry is developing, and the churches gathered out of heathendom will soon be taking care of themselves.

As to *missionary societies, etc.*, *The Quarterly Review* for July, 1886, estimated the total number as not fewer than 146. They must in 1889 exceed 150, at the least, and more likely reach 170. In Great Britain there are from twenty-five to thirty; in the United States from forty to fifty; on the continent as many more, known to exist at the beginning of the last year, while scattered through heathen and Mohammedan lands are as many more; from the Hawaiian group to Japan, and from Japan to Syria, and Madagascar round to Polynesia again.

Of the *results of missions*, we have no space to present facts, which must be exhibited as the various fields pass before us.

The American Board alone occupies 1,000 centers of evangelical influence, and \$124,274 were contributed last year by native converts in these various fields!

The largest body of the Presbyterian Church of our land, and in the North, has organized and sustains 34 missions in both hemispheres, manned by 550 foreign missionaries, of whom 195 are ordained ministers and 154 unmarried ladies, besides 151 native ordained ministers, 171 licentiates and 804 other native helpers. The churches number 311, with 23,740 communicants, of whom 2,897 were received during the past year; in schools of all grades 23,770 pupils were enrolled; 80,000,000 of pages in 21 languages were issued from 8 printing presses, and upward of 75,000 patients were treated in hospitals and dispensaries.

Reports of other denominations may be found in our pages for the past year, and can be traced by the copious index appended to the December issue.

Missions to the Jews are assuming new importance and meeting with new success. The professed converts from Israel number 1,000 to 1,500 annually; and most of these are from the educated class. Joseph Rabinowitch in Bessarabia, and Rabbi Lichenstein near Buda-Pesth, are leaders in this modern movement among their own countrymen.

The *destitution* of the world must not be overlooked. During the century since Carey went to India, Dr. Murray Mitchell computes that *at least* 200,000,000 have been added to the pagan population of the globe; and that for every 10,000,000 added to nominal Christendom, fully 15,000,000 have been added to heathendom.

Some countries like Thibet have so far been practically inaccessible to

evangelism. Immense tracts, embracing a thousand miles square and millions of people, have not, in some cases, *one missionary station*. Mexico is called a Christian country, yet Bishop Hurst of the Methodist Church says that there are 8,000,000 *people there who never saw a copy of the Holy Scriptures*. In many papal lands St. Joseph is practically worshiped as superior to the Virgin Mary his wife, and Jesus Christ her Son.

SUGGESTIVE PARAGRAPHS.

PAUL and Barnabas went on a mission tour. (Compare Acts xiii: 2-4; xiv: 3, 27; xv: 3, 7-12.) Their career and report to the churches at Antioch and Jerusalem typify and prophesy the whole history of missions. It has been a history of supernatural interpositions. God has given testimony unto the word of His grace, and granted signs and wonders to be done by the hands of His servants. At the London Conference the modern apostles of missions gathering the Church together in the metropolis of the world, rehearsed all that God had done with them and how He had opened the door of faith unto the Gentiles, declaring what spiritual miracles and wonders of transformation God had wrought among the nations by them. Every result wrought in apostolic days has its correspondent and counterpart in modern days:

1. God gave testimony to the word of His grace.
2. Opened the door of faith to the Gentiles.
3. Converted the Gentiles and purified their hearts by faith.
4. Gave them witness, imparting the Holy Ghost.

LIVINGSTONE'S SLAB IN WESTMINSTER.

Brought by faithful hands
Over land and sea, here rests

DAVID LIVINGSTONE,

Missionary,

Traveler,

Philanthropist,

Born March 19, 1813,

at Blantyre, Lanarkshire.

Died May 1, 1873.

at Chitambos Village, Ulala.

For thirty years his life was spent in an unwearied effort to evangelize the native races, to explore the undiscovered secrets, to abolish the desolating slave traffic of Central Africa, and with his last words he wrote, "All I can add in my solitude is, may Heaven's rich blessing come down on every one, American, English, or Turk, who will help to heal this open sore of the world."

"And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one flock and one shepherd."

TEXTS AND THEMES FOR MISSIONARY SERMONS.

THE following is old, but worth preservation:

"Goe ye into all the world, and preach the gospel to every creature."

Unbelief. There are so many heathen, and so much opposition to the gospel, the world can never be converted.

THE LORD. "The God of heaven shall set up a kingdom which shall never be destroyed: but it shall break in pieces and consume all other kingdoms, and it shall stand forever." Read Dan. ii: 44, 45. Psalms ii: 8, and lxxii: 8. Isa. ii: 2, 4.

Unbelief. The heathen will be saved without the gospel.

St. Peter. "There is none other name [but Jesus] under heaven, given among men, whereby we must be saved." Acts iv: 12.

St. John. "He that believeth not the Son shall not see life; but the wrath of God abideth on him." John iii: 36.

JESUS CHRIST. "He that believeth not shall be damned." Mark xvi: 16.

Unbelief. The gospel makes the heathen no better.

Facts. Eighteen hundred years ago, except the Jews, there were none but heathen; what nations are now better have been made so by the gospel.

GO, PREACH THE GOSPEL TO EVERY CREATURE.

Scruple. But all have not gifts to preach.

St. Paul. "Having then gifts, differing according to the grace that is given to us; whether MINISTRY, let us wait on our ministering—he that GIVETH, let him do it with simplicity. For as we have many members in one body, and all the members have not the same office; so we, being many, are one body in Christ." See Rom. xii: 4-13. 1 Cor. xii: 14-22. Read 1 Cor. ix: 7, 13. Rom. x: 15.

Truth. God hath made all nations of one blood. Every man is one member of a body of

1,500,000,000, 800,000,000 of whom are *perishing*, through ignorance of the gospel and the way of life.

Inquirer. As one member of this family, what ought I to do?

JESUS CHRIST. Have the same care for your fellow men, as the members of the body for every part. Place *yourself* in *their* condition, then in *yours*. "Whatsoever ye would that *they* should do to *you*, do *ye* even so to *them*."

Pervlexity. I have a family and friends to provide for—so many calls, I cannot attend to the wants of the heathen.

Benevolence. Yourself in their condition, would you have them thus treat you? "Render to *all* their dues." Provide for every part.

False Philosophy. By *giving* much to send the gospel *abroad*, I shall rob myself and children, and come to want.

THE LORD. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." "The liberal soul shall be made fat, and he that watereth shall be watered also himself." Prov. xi: 24, 25.

Selfishness. But I ought to lay up something beforehand, for *myself* FIRST.

JESUS CHRIST. "He that trusteth in his riches shall *fall*." Prov. xi: 28. "Seek *FIRST* [to promote] the kingdom of God, and his righteousness." Matt. vi: 33. "*Lay not up* for yourselves *treasures on earth*."

Worldly Prudence. But if I lay not up something against time of need, who will take care of me, when old and infirm?

JESUS CHRIST. "Take *no thought* for your *life*," etc.—"Shall he not much more clothe

you, *O ye of little faith*?" "Sufficient unto the day is the evil thereof." Read Matt. vi: 19-34.

Miser. Then you forbid me to *provide* for my *family*? "He that provideth not for his own is worse than an infidel."

Experience. Is the best way "to provide" for *your own* to "rob" *God* and *your fellow men*? Read Mal. iii: 8-10. The very way "to provide" a *curse*. "There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches." Prov. xiii: 7. See also 2 Cor. viii: 9.

Avarice. I am not able to do much. If I had as much as some men I shouldn't *value* giving.

St. Paul. "If there be first a willing mind it is accepted according to that a man *hath*." 2 Cor. viii: 12.

Ignorance. I would give, but I know not what *becomes* of my money.

Public Prints. Read and understand.

Pride. I am ashamed to give so little as I feel able. I must do *more*, or it won't be thought *anything*.

THE LORD. "The pride of thy heart hath deceived thee." Obad. iii. See the widow's *two mites*. Luke xxi: 1-4.

Self-Indulgence. But why *banter* and *urge* a man so? What the "*great hurry*" of sending the gospel to the heathen?

Mercy. Heathen die as fast as Christians; 15,000,000 sink into the grave every year, and go, without the gospel, to the judgment *unprepared*.

Zeal. "What thy hand findeth to do, *do it with thy might*." Ecc. ix: 10.

GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL.

VI.—PROGRESS AND RESULTS OF MISSIONS: MONTHLY BULLETIN.

Africa.—The native boats on the Upper Congo have begun to fly the Free State flag, which insures to them protection. From Stanley Pool to Equator Station, traveling is perfectly safe. One boat brought from Stanley Falls five tons of ivory.

—At Badza Manteke, in the Congo Mission of the American Baptist Missionary Union, seven persons have been put to death for the testimony of Jesus. The work is steadily progressing.

—REV. CHARLES W. KILBON writes from Adam's Mission Station, Natal, South Africa, July 19, as follows:

"You will be interested to know that while the 'International Missionary Union' was opening its sessions in New Jersey the Natal Missionary Conference of our little colony was holding its annual meeting at the capital, Pietermaritzburg. Your first day was our last. On that day, in our devotional exercises, your meeting was spoken of, and special mention of it was made in their prayer.

"We have never had fuller and more appre-

ciative attendance of colonists at purely missionary meetings than at the public evening sessions of the conference this year. We were thankful to see it. Missionary work among the natives here is not definitely understood among the colonists generally. They get some strange impressions of it which a very little personal observation shows them to be wrong. We want them to inform themselves.

—At Kangwe, on a island of the Ogowe, 379 candidates were recently received into the class for catechumens, and 91 persons have entered the church.

—The first section of the Trans-African Railway from St. Paul de Loanda to Ambaca has been finished, and the work is going on. This section is forty miles long, extending from the coast to Kabiri. The road from that point turns south to the Coanza River, whence it is to be extended directly west to Ambaca, 225 miles from the coast.

China.—The communicants, which were scarcely a score forty years since, according to the report of the American Board, now exceed 32,000, and are increasing at the

rate of 2,000 a year. Telegraph and railroad lines thread the land, a knowledge of the English language is eagerly sought, and the stir of a great movement is felt in the land. A proclamation lately issued in many provinces describes the missionaries as teachers of virtue, and their influence as helpful to the state, enjoining all citizens to refrain from violence, and to live with them in the relation of hosts and guests.

—After eighty years of contact with England, there are 32,000 Christians, for which we may be thankful, and 150,000,000 opium smokers, for which we may hang our heads in shame. The slave trade, the liquor traffic, the licensing of immorality—these were bad enough, but the opium curse is the sum of all villainy.—*J. Hudson Taylor.*

—The Chinese Government threatens to drive all missionaries out of Peking and Canton in retaliation for the bill which has been adopted excluding the Chinese from the United States.

—The Baptist Missionary Magazine for December reports 260 baptisms, and news has been received of 23 recent baptisms at Swatow, China, and 73 at Ongole, India.

—The first railroad built in China with the sanction of the government was completed in August. It runs from Tientsin to Taku, fifty miles, and the trains are crowded with passengers.

England.—London Missionary Society. The Ladies' Committee, in connection with the society, does not form a separate organization, as in the case of some of the other large societies. We append the leading statistics: Mission stations and sub-stations, 1,787 (1,161 in Madagascar); foreign workers, ordained, 150; lay, 24; native workers, ordained, 1,143; lay, 5,156; communicants, between eighty and ninety thousand, of which more than sixty thousand are credited to Madagascar. The statistics are not quite complete. Full returns would show somewhat increased figures. The total income is over a hundred thousand pounds sterling.

—The valedictory dismissal of a band of forty-five missionaries in connection with the Church Missionary Society took place in St. James's Hall, Piccadilly. Twenty-five of the missionaries are returning to the field, and twenty are new recruits. Already nearly twenty others have departed, chiefly going to Africa. Except Bishop Crowther, who returns to the Niger, and one lady for Lagos, all the forty-five taken leave of are for Asia—Palestine, Persia, India, China, and Japan. Eight of the new recruits are university men. Sir J. Kennaway, Bart, M. P. (president), presided over a large gathering of friends and supporters, and on behalf of the society and the meeting bade the missionaries Godspeed.

—The latest outburst of "Paganism" in England is an arraignment of missions as a "failure." Canon Taylor last year made a sensation by a laudation of Islam as a system of

faith and as a missionary force. Now he appears in an article with the title, "The Great Missionary Failure." He enters into calculations and comes to the conclusion that "it would take the Church Missionary Society 2,750 years to overtake the additions made in India by birth in a single year." His manipulation of figures is deceptive. Sir Charles Atchison, an Englishman in India, says that "in the Punjab, the Hindu and Mohammedan religions are practically stationary, that of the Sikhs has declined, whereas the Christian religion has increased 38½ per cent." The quality of Canon Taylor's intellect may be judged by the fact that at the late Episcopal Congress at Manchester "he expressed the opinion that the bishops' physical powers often gave way because they were compelled to put their hands on the greasy heads of thousands of confirmation candidates." There were cries of "shame" from the audience.

France.—The annual report of the *Société du Nord* says that they have now in the north of France 52 pastors and 145 places of worship, of which 84 are *temples*, and nearly 30,000 adherents.

—Dr. Pierson was present and made an address at the opening of a new station in Paris, the Salle Rivole. The very name of this hall is associated in Paris with all that is included in the words, "The world, the flesh and the devil," and where for one hundred years Satan has held sway. It is situated in a densely populated quarter, at the confluence of the rue St. Antoine and the rue de Rivole, about half way between the Bastille and the Hotel de Ville. It was formerly used as a ball room; then a fashionable billiard room; later it was most notorious for the low dances which were held in it; and since the days of the republic it has been the meeting-place of the Anarchists. This wicked den, in the very heart of Paris, has been transformed, by the McAll Mission, into a gospel temple, where every night the "good news" will be proclaimed. Its support is furnished by the New York Auxiliary.

India.—Out of the 555 adult converts baptized by the English Church missionaries at Amritsar, India, since the establishment of the mission in 1852, no less than 253 have been converts from Islam. While this betokens no great movement among the Mohammedans toward Christianity, it shows that Moslems can be reached and brought under the influence of the gospel.

—A revival of Hinduism is taking place in Madras Presidency, India. In the past the Hindus have looked on the efforts of the missionaries with contempt or indifference. Now they are becoming alarmed at the progress of Christianity, and are opposing it by every means in their power. They have formed "preaching societies" and "tract societies," and are fighting for Hinduism by the methods which have proved

so effective for the spread of Christianity in the hands of the missionaries.

Japan.—The Christian converts increased 50 per cent. last year, till they number over 7,000, with more young people seeking instruction than ever before. Contributions of Japanese Christians the past year for educational and religious objects amount to over \$41,000; and not only professed Christians give, but others who see the work in progress, especially parents, for the sake of the moral culture obtained in our schools. Mr. Neesima reports \$31,000 subscribed by a few Japanese gentlemen, including two of the highest officials of the government, toward the enlargement of the Doshisha school into a Christian university. Count Okuma, minister of foreign affairs, Count Inouye, late minister of foreign affairs, but who has recently returned to the cabinet as a minister of agriculture and commerce, have subscribed 1,000 yen each. Viscount Aoki, vice-minister of state, gives 500 yen, while six other prominent officials and bankers have given together 28,500 yen.

—The number of converts in the Japan Mission of the American Board has increased in fifteen months from 4,226 to 7,093, a gain of 2,867. This is the most remarkable record in any mission of the Board, except the Sandwich Islands.

—Awakening. The Rev. A. B. Hutchinson, C.M.S., Nagasaki, says: "In this remote corner of distant Japan there is an awakening and inquiry after the truth which have already resulted in the baptism of over 200 converts, principally adults, in the northern part of Kiushiu, which is the portion allotted to me as my special sphere of work. Others are being prepared for admission into the fold of Christ. My fellow-worker on the eastern side of Kiushiu, Rev. J. B. Brandram, and our brethren of the Presbyterian and American Episcopal Methodist missions, are rejoicing over similar proofs that the gospel is still the power of God unto salvation to every one that believeth. I would ask earnest prayer for the workers in this land."

—According to *The Chinese Recorder* the need of Japan at the present moment is 1,000 preaching missionaries. Out of 100 ordained missionaries, only thirty are engaged in preaching. Some Buddhist priests have taken such titles as bishop and reverend, and a Professor of the Old Testament has been engaged by the Kioto Buddhist college. There is a crying demand for lady teachers for women of rank, and also for Christian teachers for private and government schools. This is as true of India as of Japan.

Madagascar.—The London Missionary Society continues to push its work here with increasing success, notwithstanding the political changes and the aggressive attitude of the Church of Rome. With its 30

English missionaries, it reports the astounding number of 835 native ordained ministers, and 4,395 native preachers, 61,000 church members and 230,000 adherents. But as yet scarcely one-half of the population has been reached by the gospel.

Mexico.—Mexico is a Christian country, yet Bishop Hurst of the Methodist Episcopal Church says that in Mexico 8,000,000 have never seen a copy of the Holy Scriptures.

New Mexico.—The South American Missionary Society has started a new mission in Paraguay under encouraging circumstances.

New Guinea is one of the most interesting points in the world's missionary work at present. A few years ago the whole people were the worst lot of cannibals known. Now many of them are receiving the gospel, and a change is rapidly coming over the island.

New Zealand.—New Zealand, as a matter of fact, is evangelized. Christianity has not failed of success in a single island. In India and elsewhere they had to gather the converts one by one, but in New Zealand a movement set in, and great numbers came forward; its advance was almost like a bush fire. The number of native clergy at present laboring there is quite three times what they had previously been. These are not supported by money from home, but by the contributions and endowments of their own people.—*Bishop Stuart, D.D., of Waiapu.*

Scotland.—A recent number of *The Scottish Geographical Magazine* has papers dealing with subjects specially engaging the attention of the friends of missions. Not to speak of Mr. H. O. Forbes's paper on "Attempts to Reach the Owen Stanley Peak," which goes over ground occupied by the New Guinea Mission of the London Missionary Society, we have notes on "Recent Explorations in the Territories of the African Lakes Company," by E. G. Ravenstein, F.R.G.S., with a map of the territory, at this moment of more than usual interest, between Lakes Tanganyika and Nyassa, far in advance of anything that has yet been given of that region of Africa. There is also a very graphic account of "Lukoma," an island in Lake Nyassa, by Archdeacon Maples, F.R.G.S., the headquarters of a hopeful branch of the Universities Mission in Central Africa. The Archdeacon, like his chief, Bishop Smythies, warmly commends the work of the Scottish Missions on the Lake, referring to the members of the Established Church of Scotland at Blantyre as competent translators of the Scriptures, and to the Buchanan brothers as the enterprising missionary-colonists at Zomba. His account of the work of his own mission at Lukoma is most instructive, showing how the missionaries in their mission ship, *Charles Janson*, reach the coast villages to

the south, holding classes for inquirers and preaching the gospel to the people who come out to hear.

Syria.—The first volume of Dr. Eddy's Arabic Commentary on the New Testament, including Matthew and Mark, has been published in a book of nearly six hundred pages.

—The Abeih field has a force of 50 workers, 39 being teachers and 8 licensed preachers. There are 4 organized churches, with a membership of 297, 24 having been added during the past year. Regular preaching services are maintained at 18 places. There are 20 Sabbath-schools, with 980 scholars; 43 high and common schools enroll 1,681 scholars. The total contributions for benevolence and education amounted to \$2,308.

—The Death of Dr. Meshaka, of the Jewish mission in Damascus, is a great loss. Says the *Presbyterian Messenger*, London:

"He was, perhaps, the oldest Protestant Christian in Syria, and exerted a powerful influence for good. He was respected by his townsmen of all classes and creeds, and his funeral was the largest ever seen in Damascus. The streets, windows and housetops were crowded all the way through the city, and even outside the gate vast crowds were assembled."

Turkey.—Government opposition to all evangelical influences is manifested in restrictive legislation towards the mission schools, and in interference with the personal liberty of native teachers, and sometimes of missionaries. Mr. Straus, the American minister at Constantinople, is ably guarding the interests submitted to his care, and his efforts are warmly appreciated by the missions, and are worthy of hearty commendation. . . . Colleges at Aintab, Harpoot, and Marsovan, almost the only schools of this grade in the Turkish Empire, the great number of boarding-schools for boys and girls in all these missions, and the far greater number of day-schools taught by graduates of these higher schools, are far superior to all other schools of the same grade in the land, and are steadily pervading the life of the whole people with the sentiments and examples of the Christian faith. The theological seminaries at Marsovan, Harpoot, and Marash are quietly raising their standards according to the growing needs of the field and the better class of candidates for the ministry furnished by the colleges.—*Report to the American Board.*

United States.—Magnificent Gift for Freedmen. Securities to the amount of \$1,000,-894.25 have been placed in the hands of the treasurer of the American Missionary Association by Mr. Daniel Hand of Clinton, Conn. The interest of this munificent gift is to be spent every year in the education of the colored youth of the South, and is given by one who for many years was in business in the South. He has had a purpose to devote his fortune to this work for a long time, and has fulfilled it in the closing years of his life. He is now in the eighty-ninth year of his age. It is said that

he was for more than thirty years superintendent of the Sabbath-school of the First Presbyterian Church, Augusta, Ga.

—A Gift of Books. The author and publishers of "The Crisis of Missions," Rev. Dr. Pierson and Robert Carter & Brothers, have offered to the Presbyterian Board of Foreign Missions a second thousand copies for gratuitous distribution. These will be sent promptly by the Board, postpaid, to all who will order them with the understanding that they are to be read and loaned to others. A thousand copies have been offered by the same parties to the American Board.

—Y. M. C. A. The eleventh World's Y. M. C. A. Conference, at Stockholm, in August, showed the American continent at the front of this great work. The United States and Canada, taken together, report 1,240 associations and 152,721 members. Canada organized the first association on the American continent in Montreal on the 9th of December, 1851. The choice is to be between Amsterdam and Paris for the twelfth World's Y. M. C. A. Convention.

—Christian Endeavor. The report of the Seventh Annual Convention of the Society of Christian Endeavor gives the very rapid growth of this movement within two or three years, until it numbers over five thousand societies with over three hundred thousand members (while scores of new societies are being formed every week in all denominations). This indicates a widespread desire and need for that which in some degree at least is met by this organization. The United Society of Christian Endeavor asks no allegiance, exercises no authority, levies no taxes. It simply exists to give information, and to aid the societies, by giving them the best methods by which young people can be trained for usefulness in the Church. Its affairs are managed by representatives of the evangelical denominations.

—Protestant Episcopal Missions. The 20th annual session of the Missionary Council of the Protestant Episcopal Church was recently held in Washington, D. C. About 250 delegates were present. The report of the Board of Managers of the Domestic and Foreign Missionary Society showed that the society has in foreign lands 41 principal and 145 out stations, an increase of 37 since last year; that it has 133 missionaries and 227 native helpers in the field, an increase of about 60; that it has 91 day and boarding schools, an increase of 12, and 3,364 pupils, an increase of 793. At the hospitals and dispensaries in Japan and China 16,331 individuals were treated during the year. The treasurer's report shows a balance of \$53,000 to the credit of foreign missions. The report of the Woman's Auxiliary to the Board of Missions showed that the gifts in money and boxes this year amount to \$276,154.

—Inter-Seminary Alliance. The meeting held in Boston this year was the largest of the gatherings of this association ever held. It was the ninth convention. Five hundred young men from the seminaries were reported to be present. The papers presented were valuable. Drs. Herrick Johnson, Phillips Brooks, A. J. Gordon and Joseph Cook stirred the hearts of these young men.

VII.—STATISTICS OF THE WORLD'S MISSIONS.

BRITISH CONTRIBUTIONS TO FOREIGN MISSIONS, 1887.

[We are indebted to Rev. W. A. Scott Robertson, Hon. Canon of Canterbury and Vicar of Throwley, England, for these highly interesting statistics, summarized and analyzed.—Eds.]

Summary of British Contributions to Foreign Missions, 1887.

Church of England Societies (Table No. I.).....	£461,236
Joint Societies of Churchmen and Nonconformists (Table No. II.).....	187,048
English and Welsh Nonconformist Societies (Table No. III.).....	367,115
Scotch and Irish Presbyterian Societies (Table No. IV.).....	202,940
Roman Catholic Societies (Table No. V.).....	10,420

Total British Contributions for 1887.....£1,228,759

N. B.—This total does not include any funds derived from Rents, Dividends, or Interest, nor Balances in hand from the previous year, nor any Foreign Contributions.

ANALYSIS OF THE RECEIPTS, 1887.

Table No. I. Foreign Missions of the Church of England.

When Founded.	Name of each Society, and Total Amount of Receipts for 1887.	Analysis of Receipts.	
		From Abroad & from Investments.	British Contributions.
1799....	CHURCH MISSIONARY SOCIETY, £221,330 (in addition to £48,604 received at Mission Stations).		
	British Contributions.....		£207,704
	Home Receipts from Churchmen Abroad.....	£1,075	
	Dividends, Interest, and Rents.....	12,551	
<i>N. B.—This Society maintains the Church Missionary College at Islington, which it founded in 1825.</i>			
1701....	SOCIETY FOR THE PROPAGATION OF THE GOSPEL, £112,245.		
	British Contributions.....		98,811
	Home Receipts from Churchmen Abroad.....	3,383	
	Dividends, Interests, and Rents.....	10,051	
1808....	LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS, £31,964.		
	British Contributions.....		28,174
	Home Receipts from Churchmen Abroad.....	1,090	
	Dividends, Interest, etc.....	2,700	
1880....	CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY, £23,268.		
	British Contributions.....		22,674
	From Abroad.....	594	
1823....	COLONIAL AND CONTINENTAL CHURCH SOCIETY, £37,673.		
	British Contributions.....		18,895
	Raised and Expended Abroad.....	19,237	
	Dividends, Interest, etc.....	41	
1698....	SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, £33,699 (in addition to £79,000 derived from trading).		
	Portion paid in aid of Foreign Mission work, about.....		12,000
1860....	CENTRAL AFRICAN MISSION ON THE UNIVERSITIES, £13,265.		
	British Contributions.....		12,169
	From Abroad.....	399	
	Interest.....	717	
1844....	SOUTH AMERICAN MISSIONARY SOCIETY, £12,215.		
	British Contributions.....		8,745
	Raised and Expended Abroad.....	3,470	
1870....	MISSIONARY LEAVES ASSOCIATION (aiding Native Clergy of the Church Missionary Society), £8,348.		
	British Contributions.....		8,315
	Dividends.....	33	
	SPANISH AND PORTUGUESE CHURCH AID SOCIETY, £4,787.		
	British Contributions.....		4,672
	From Abroad and Sales.....	115	
1865....	LADIES' ASSOCIATION FOR PROMOTING FEMALE EDUCATION AMONG THE HEATHEN, £6,188 (included above in the S. P. G. total).		
1860....	BRITISH SYRIAN SCHOOLS, £4,196.		
	British Contributions.....		4,010
	Grants and Interest.....	186	
	MELANESIAN MISSION, £4,703.		
	British Contributions.....		2,215
	From Abroad.....	2,488	
1841....	COLONIAL BISHOPRICS' FUND, £12,546.		
	British Contributions.....		495
	Dividends and Interest.....	11,437	
	Grant from S. P. C. K. and S. P. G.....	614	
1869....	"THE NET'S" collections, £2,084.		
	For McKenzie Memorial Mission.....	110	1,311
	For other Funds.....		663
1883....	CENTRAL AGENCY FOR FOREIGN MISSIONS, £1,646.		
	Sums not herein included in the totals of other Societies, about.....		385
1848....	ST. AUGUSTINE'S MISSIONARY COLLEGE (exclusive of Endowments for a Warden, a Sub-Warden and three Fellows), £2,862.		
	From Missionary Studentship Associations.....		2,251
	From Funded Exhibitions.....	611	

When Founded.	Name of each Society, and Total Amount of Receipts for 1887.	Analysis of Receipts.	
		From Abroad & from In- vestments.	British Contri- butions.
1860....	CORAL MISSIONARY FUND (to aid Schools and Catechists of Church Missionary Society), £274. British Contributions.....		£352
	Interest.....	£22	
1840....	FOREIGN AID SOCIETY (for France, Belgium, Italy and Spain).....		986
1854....	ANGLO-CONTINENTAL SOCIETY, about.....		997
1867....	DELHI MEDICAL MISSION TO WOMEN AND CHILDREN, about.....		570
1877....	CAMBRIDGE MISSION TO DELHI.....	69	442
1891....	CHRISTIAN FAITH SOCIETY FOR THE WEST INDIES (Rents).....	2,176	
	COLUMBIA MISSION, about.....		300
	Total amount of Donations, Legacies and Annual Subscriptions from the British Isles to the Societies above named for 1887...		437,236
	ESTIMATED VALUE of other gifts sent direct to Mission Stations, or gathered specially for Missionary dioceses, schools or Zenana work.....		24,000
	Total for Church of England Foreign Missions, 1887.....		£461,236

Table No. II. Foreign Missions—Joint Societies of Churchmen and Nonconformists—A.D. 1887.

1804....	BRITISH AND FOREIGN BIBLE SOCIETY, £147,834 (in addition to £102,443 derived from sales) Devoted to Foreign Mission Work, about.....		£89,000
1799....	RELIGIOUS TRACT SOCIETY, £29,340 (exclusive of £179,950 derived from Trade). Devoted to Foreign Mission Work.....		16,812
1866....	CHINA INLAND MISSION, £3,717. British Contributions.....		29,961
	From Abroad.....	£3,756	
1852....	INDIAN FEMALE NORMAL SOCIETY, £9,995.....	112	9,883
1843....	BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS, £8,183.....	74	8,109
1834....	SOCIETY FOR PROMOTING FEMALE EDUCATION IN THE EAST, £6,249 (in addition to needlework sent abroad, valued at £1,306). British Contributions.....		5,171
	Dividends, etc., £911; Grants, £147.....	1,078	
1732....	MORAVIAN (EPISCOPAL) MISSIONS OF THE UNITED BRETHREN, £16,803. British Contributions.....		4,626
1872....	EAST LONDON INSTITUTE FOR HOME AND FOREIGN MISSIONS, £11,593. Portion devoted to Livingstone Mission and other Foreign Mission Work, about.....		6,000
1858....	CHRISTIAN VERNACULAR EDUCATION SOCIETY FOR INDIA, £4,742 (in addition to £49.4 received in India from sales). British Contributions.....		3,274
	Grants and Contributions in India.....	1,402	
	Interest.....	66	
	WALDENSIAN MISSIONS AID FUND. English and Irish Contributions, about.....		3,100
	TRINITARIAN BIBLE SOCIETY, £1,521 (in addition to £456 from sales). British Contributions.....		1,517
	Interest.....	4	
1856....	TURKISH MISSIONS (FROM AMERICA) AID SOCIETY.....		2,595
	ESTIMATED VALUE of other contributions in money and in needlework, &c.....		7,000
	Total amount of British Contributions through Unsectarian or Joint Societies of Churchmen and Nonconformists for 1887.....		£187,048

Table No. III. Foreign Missions of English and Welsh Nonconformists, 1887.

1813....	WESLEYAN MISSIONARY SOCIETY, £133,303 (in addition to £58,827, raised and expended in Mission Stations). British Contributions.....		£119,898
	From Abroad.....	£7,035	
	Dividends and Interest.....	6,370	
1795....	LONDON MISSIONARY SOCIETY, £146,410. British Contributions.....		118,554
	Raised Abroad.....	23,716	
	Dividends and Interest.....	4,140	
1792....	BAPTIST MISSIONARY SOCIETY, £75,058. British Contributions.....		56,173
	Raised Abroad.....	17,351	
	Dividends, Interest, etc.....	1,534	
1855....	ENGLISH PRESBYTERIAN FOREIGN MISSIONS, £13,450. British Contributions.....		13,400
	From Abroad, etc.....	50	
	For Women's Mission Fund see below.		
1867....	"FRIENDS" FOREIGN MISSION ASSOCIATION, £8,964. British Contributions.....		8,529
	Dividends and Interest.....	435	
1832....	WESLEYAN LADIES' AUXILIARY FOR FEMALE EDUCATION, £7,529. British Contributions.....		7,347
	Interest and a Grant.....	182	

When Founded.	Name of each Society, and Total Amount of Receipts for 1887.	Analysis of Receipts.	
		From Abroad & from In- vestments.	British Contri- butions.
1836....	UNITED METHODIST FREE CHURCHES' FOREIGN MISSIONS, £17,475.		
	British Contributions.....		£7,722
	Raised Abroad.....	£2,753	
1840....	WELSH CALVINISTIC METHODISTS FOREIGN MISSIONARY SOCIETY, £,£11.		5,118
	British Contributions.....		
	From Abroad.....	2,332	
	Interest, etc.....	361	
1817....	GENERAL BAPTIST MISSIONARY SOCIETY, £8,107.		
	British Contributions.....		4,735
	From Abroad.....	3,181	
	Interest, etc.....	191	
	METHODIST NEW CONNECTION FOREIGN MISSIONS, £3,782.		
	British Contributions.....		3,210
	From Abroad.....	464	
	Grants £61, Interest £47.....	108	
1845....	EVANGELICAL CONTINENTAL SOCIETY, £2,208.		
	British Contributions.....		2,194
	Interest, etc.....	14	
1836....	COLONIAL MISSIONARY SOCIETY, £6,314.		
	British Contributions.....		6,053
	Repayments.....	190	
	Interest, etc.....	71	
	" FRIENDS " MISSION IN SYRIA AND PALESTINE.....		1,829
	PRIMITIVE METHODIST COLONIAL MISSIONS, about.....		2,000
	PRIMITIVE METHODIST AFRICAN MISSION, £2,154.....		
	British Contributions.....		2,042
	From Abroad.....	112	
	ENGLISH PRESBYTERIAN WOMEN'S MISSIONARY ASSOCIATION, £2,350.		
	British Contributions.....		2,311
	Interest.....	45	
	ESTIMATED VALUE of needlework sent to mission Stations, and other un- reported Contributions.....		6,000
	Total British Contributions through English and Welsh Nonconform- ist Societies for 1887.....		£367,115

Table No. IV. Foreign Missions of Scotch and Irish Presbyterians.

FREE CHURCH OF SCOTLAND MISSIONS, £102,112.

FREE CHURCH OF SCOTLAND MISSIONS, £102,110.		{ British Contributions..		£35,488
Foreign Missions.....		{ From Abroad.....		£5,465
		{ School Fees and Grants		28,053
		{ Interest.....		5,792
Ladies' Society for Female Education.....				11,005
Jews' Conversion Fund.....				921
Continental Fund.....				130
Colonial Mission.....				63
UNITED PRESBYTERIAN FOREIGN MISSIONS, £57,465.				
General Fund..		{ British Contributions and Legacies.....		48,309
Continental and Colonial.....		{ Interest, etc.....		4,077
Zenana Mission.....				931
				4,148
CHURCH OF SCOTLAND MISSION BOARDS, £55,709.				
Foreign Missions..		{ British Contributions.....		24,481
		{ Raised Abroad, School Fees, Grants, etc...		10,799
		{ Interest.....		346
Jewish Mission.....				7,165
Colonial and Continental Missions.....				4,938
Ladies' Association for Foreign Missions...		1,131		5,721
Ladies' Association for Educating Jewish Girls.....		11		1,117
1864....NATIONAL BIBLE SOCIETY OF SCOTLAND, £16,077 (in addition to £16,439 from sales).				
British Contributions				15,266
Interest		811		
1841....EDINBURGH MEDICAL MISSIONARY SOCIETY, £6,981.				
British Contributions				6,481
Interest		500		
WALDENSIAN MISSIONS AID FUND, about.....				3,000
1853....LEBANON SCHOOLS, about.....				1,300
1871....ORIGINAL SECESSION CHURCH'S INDIAN MISSION, about.....				774
ESTIMATED VALUE of other Scottish Contributions.....				3,000
Total Scottish Presbyterian Contributions, 1887.....				£188,319
IRISH PRESBYTERIAN MISSIONS, £18,500.				
Foreign Missions, £8,710..		{ British Contributions.....		6,098
		{ School Fees and Grants.....		2,053
		{ From Abroad		285
		{ Interest.....		274
Jewish Mission.....		3		3,553
Ladies' Female Missionary Society.....				2,800
Colonial Mission.....				1,719
Gujarat Orphanage.....		97		288
Continental Mission.....				163
Mrs. Magee's Indian Education Fund (interest).....		1,167		
Total British Contributions through Scottish and Irish Pres- byterian Societies for 1887.....				£202,940

Table No. V. Foreign Missions of British Roman Catholics, 1837.

Founded.	British Contributions.
ASSOCIATION FOR THE PROPAGATION OF THE FAITH, £8,760.	
England.....	£1,883
Ireland.....	6,572
Scotland.....	305
<i>N.B.—The total income of the Roman Propaganda for 1837, collected from every diocese in Christendom, amounted to 6,462,276 francs; i. e., about £258,491.</i>	
1870....ST. JOSEPH'S FOREIGN MISSIONARY SOCIETY AND COLLEGE, at Mill Hill, Hendon.	1,660
Total.....	£10,420

SUMMARY FOR SEVENTEEN YEARS.

TOTAL BRITISH CONTRIBUTIONS FOR FOREIGN MISSIONS.

1871.....	£855,742	1880.....	£1,108,950
1872.....	882,886	1881.....	1,093,569
1873.....	1,032,176	1882.....	1,191,175
1874.....	1,009,199	1883.....	1,216,530
1875.....	1,048,408	1884.....	1,220,861
1876.....	1,048,472	1885.....	1,228,951
1877.....	1,100,793	1886.....	1,195,714
1878.....	1,071,944	1887.....	1,228,759
1879.....	1,086,678		

VIII.—EDITORIAL NOTES ON CURRENT TOPICS.

The Earl of Aberdeen.

THE Earl of Aberdeen, whose picture forms our frontispiece, was honored by the presidency of the great Conference of Missions in London, which began June 9, 1888.

He is a man comparatively in his youth—he judge not over thirty-five years of age—with black hair and eyes, a slender figure, and a nervous temperament. While speaking he moves from side to side, rests on one foot at a time, frequently crossing one leg over the other; is by no means a fluent speaker or a great orator. But his character and life are his standing oration. He is known among his countrymen as a man foremost in every good word and work, a friend and patron of all benevolent societies and institutions. While other landed proprietors are using their immense estates for their own enolument, grinding their poor tenants into more abject poverty, and while the wretched crofter system leaves the land which the tenant has improved and even the hut he has built to revert to the landlord when the term of the apprenticeship expires, the Earl of Aberdeen is enabling his tenants to become owners of their own little farms and houses, parceling out his own estates among his tenantry. What a blessing to Britain to have such a

man in the House of Lords and at the same time moving as a benefactor among the common people! We are pleased to be able to put before our readers the “counterfeit presentment” of a man noble in a double sense, perhaps the nearest to the late Earl of Shaftesbury of any of the many lords of England, and whose lady is not a whit behind him in true nobility of character.

As president of the Conference he performed the duties of the chair with much grace and manifest pleasure, and right cordially welcomed the delegates in a brief speech. He also entertained the Conference at his country seat a few miles from London. Our readers, we are confident, will be glad to look upon his face. A. T. P.

The Slave Trade in Eastern Africa.

It begins to look as if the hour had struck for the suppression of this curse of curses! For the first time in history there is a coalition formed of the great powers of Europe effectually to stop a traffic that for centuries has been the scandal of Christendom, and has entailed untold miseries and horrors upon Africa. Competent witnesses testify that the trade was never carried on more extensively than at the present time, nor with greater cruelty and sacrifice of life.

Against this enormous and iniqui-

tous trade the British Government has waged a single-handed and almost useless warfare for half a century. Her vessels have pursued the slavers wherever they have been found. She has kept them in constant fear and mitigated the evils of the trade, but has not succeeded in breaking it up; indeed there has of late years been a revival of it. Thank God, several of the other European powers have now agreed to assist in the good work. The first suggestion for a movement of this character is credited to the *North German Gazette*, a paper which is supposed to be the mouthpiece of Prince Bismarck. Recently an article appeared in the *Gazette* which stated that the Arab slave hunters were not only the curse of the native tribes but a menace to the English, the Belgians, and the Germans, and to the work of civilization carried on by those nations. Hitherto, it was said, England had been the only power that had made any effort to put a stop to the slave trade. The work, however, was too large for any single people. "Only by co-operation can the civilized nations concerned succeed in putting a stop to a state of things which is a disgrace to our century, and we may confidently hope that the German as well as the English people will prove equal to the task which is here imposed upon them alike by the sacred principles of religion and of humanity." In other words, Germany invited England to join her in putting down the slave trade—the invitation being backed up by a subsequent proposal which seems to suggest that the anti-slavery crusade started by Cardinal Lavigerie might be advantageously used as the basis for common action.

What stirred up Germany to make this proposal were the troubles lately experienced by the German settlers and traders on the East African coast. So long as the affairs of the German East African Company were

prosperous, there was a disposition to regard the activity of England in the same quarter with jealousy, and there was ground to suspect that the value of British co-operation was not thought of till the Arab slave traders had proved more than a match for the company.

With England's support secured, the circle of the alliance was completed by assurances of assistance from Italy, Austria, France, Belgium, Russia, Greece, and, last of all, Portugal, in maintaining a naval blockade of the East African coast. For a century or more Portugal has been the greatest European helper of the slave trade, having not only not interfered with the slave hunters, but encouraged them by putting difficulties in the way of those who attempted to do so. For years England has endeavored to force a reversal of her policy, but Portugal's very weakness has protected her, and she has only yielded now reluctantly and when the pressure has become irresistible.

Among the methods of action suggested by these powers for the suppression of the slave traffic, the most practicable, under the present circumstances, is the establishment of a naval patrol along the coast of the Red Sea and as far south as the southern boundary of Zanzibar. This coast is now controlled for the most part by England, Germany and Portugal, and these three powers might together form a most effectual blockade against the slave ships touching at Eastern ports. If these outlets are permanently closed and the slave traders cut off from all their principal markets, the traffic must soon come to an end of itself. J. M. S.

THE refusal of the American Government to unite with other great powers in putting an end to the drink traffic, so utterly destructive of piety, morals, human happiness and human life in the Western Pacific, may well arouse all true men and women to a

vigorous remonstrance. In Polynesia the native races are in danger of extermination by the "unrestricted use of firearms, ammunition, dynamite, and especially intoxicating drinks." For the sake of the profits accruing from this infamous business traders push their trade and thrust "fire-water" upon these poor savages. Then these ignorant and degraded and half brutal people, maddened by drink, act like madmen, and use murderous weapons and explosives with fearful recklessness. Is it any wonder that *Christian missions* make but little progress among them? What headway can the most heroic labors make when offset by a diabolical intoxicant that unseats reason from her throne and turns the human body into a stronghold of Satan and sets every power and passion on fire of hell! Austria and Germany, Russia and France, and even Protestant England and America, join hands in this nefarious traffic. To such a terrible extent has it gone that an effort to terminate it was inaugurated through the "simultaneous and united agreement of all the powers interested." Lord Granville, the English Foreign Secretary, the prime mover in the undertaking, received favorable answers from *all the governments except the United States*, which should have been prompt to respond and to second the laudable movement without regard to the money interests of traders. Secretary Bayard has heretofore taken high moral grounds in his state papers, but the Christian sentiment and conscience of the nation demand a better and more positive answer than the following, of our Secretary of State:

"While recognizing and highly approving the moral force and general propriety of the proposed regulations, and the responsibility of conducting such traffic under proper restrictions, the government of the United States does not feel entirely prepared to join in the international understanding proposed, and will, therefore, for the present, restrain its action to the employment, in the direction outlined by the suggested arrangement, of a sound discretion in permitting traffic between its own citizens referred to, and the natives of the Western Pacific Islands."

This evil of drink is so mighty and so increasing that the most strenuous exertions should be at once put forth to at least prevent its finding new fields for its destructive and demoniacal work with the countenance of a Christian government. A. T. P

The Brazilian Synod.

IT is doubtless known to our readers that the last General Assembly of the Presbyterian Church appointed Drs. J. Aspinwall Hodge and Charles E. Knox to assist in the organization of the independent Union Synod of Brazil, representing both the Northern and the Southern Presbyterian Church. While these two branches of the great Presbyterian family at home were not ready to come together again as one, the mission churches of both and the missionaries of both, in Brazil, earnestly sought a union, which has been happily accomplished. The occasion was one of intense and memorable interest, and the Union Synod will undoubtedly become a great power in that kingdom. The delegates came back full of enthusiasm, which they have imparted to several of the great home synods.

"It is a grand truth, when one fully comprehends and measures it," says *The Church at Home and Abroad*, "that another independent Presbyterian body has been created in the world by purely missionary work. Five months ago the Presbyterian Church of Persia, also a child of missions, was taken into the fellowship of the Presbyterian Alliance in London. Now the second, the offspring of the Presbyterian Boards North and South, is ready to be added to the Alliance; and by the time that the next quadrennial meeting of that body shall be held in Toronto we hope that there may be still others ready for admission."

From the letter of our Editorial Correspondent at Chefoo, China, Rev. Dr. Nevius, elsewhere given, we learn that one of the important questions discussed by the Synod of China, at its recent session, was the union of all missions in the empire holding the Presbyterian system of doctrine and form of government. A committee, consisting of A. P. Happer, D.D., John L. Nevius, D.D., and Rev. George F. Fitch, with an equal number of native brethren, was appointed to correspond with the representatives of the other "consulting" missionary bodies laboring in China, and to propose a meeting of delegates from all such bodies at Shanghai in 1890 during the meeting of the Missionary Conference already arranged for. Another forward step in the interest of union on mission ground

J. M. S.

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